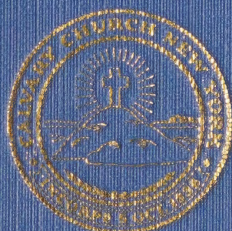
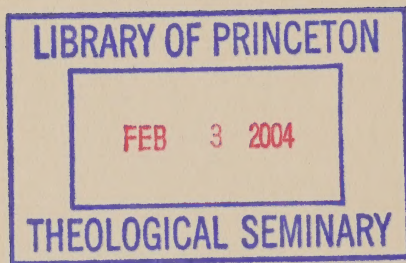


CALVARY CHURCH YESTERDAY AND TODAY

SAMUEL M. SHOEMAKER



THE EVANGEL
61 Gramercy Park
New York 10, N. Y.



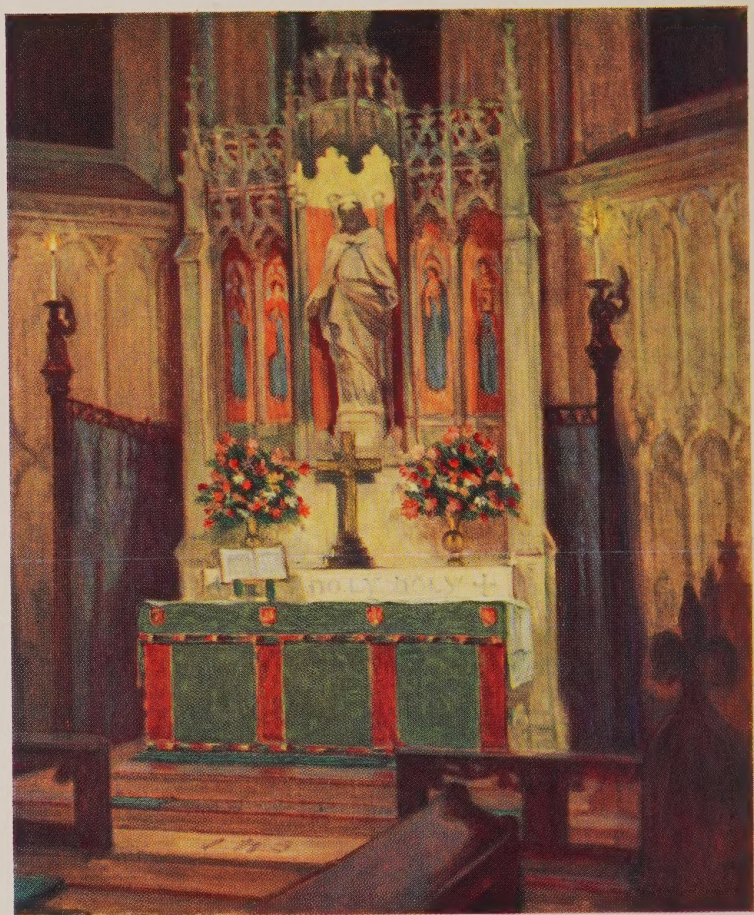
BX 5980 .N5 C3 1936
Shoemaker, Samuel Moor, 189

-
Calvary church, yesterday
and today

CALVARY CHURCH
YESTERDAY AND TODAY



Digitized by the Internet Archive
in 2024 with funding from
Princeton Theological Seminary Library

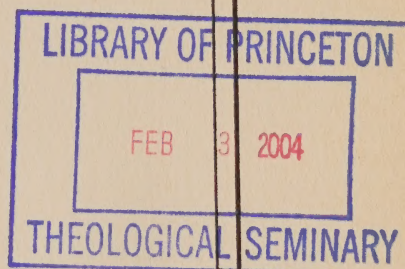


THE ALTAR OF CALVARY CHURCH
(From the painting by Edward Overton-Jones)

CALVARY CHURCH YESTERDAY AND TODAY

A Centennial History

BY
SAMUEL M. SHOEMAKER
Rector of Calvary Church



NEW YORK
Fleming H. Revell Company
LONDON AND EDINBURGH

Copyright, 1936, by
SAMUEL M. SHOEMAKER

PRINTED IN THE UNITED STATES OF AMERICA BY
THE CORNWALL PRESS, INC., CORNWALL, N. Y.

TO
THE WORLD-WIDE FAMILY
OF
CALVARY CHURCH

"Such is the picture floating today, like a bright vision before our minds, as we look forward to the next half-century of our parish life. And as we gaze upon it we see that Calvary's work has but begun. No longer has the parish, as in the days of yore, to battle for existence; no longer has she, as in later years, to struggle that she may keep that which has been committed to her trust. She has made for herself a name and a place among her sister churches in America. In the memories of the great men, whose histories are interlinked with hers, in her hallowed associations of the past, in her own eventful story, and in the spiritual force and influence she has acquired in the first fifty years of her existence, there is stored up an amount of energy and a power that stands as capital, for the future to draw upon; and the struggles of coming days will be how to seize upon and *utilize the vast opportunities* for doing God's work, which now begin to be within her reach."

— HENRY YATES SATTERLEE

CONTENTS

CHAPTER	PAGE
FOREWORD	xi
I. THE EARLY DAYS	I
II. THE REV. FRANCIS H. CUMING (1836-1838)	15
III. THE REV. CHARLES JONES (1838-1841)	30
IV. THE REV. SMITH PYNE (1841-1844)	40
V. THE REV. SAMUEL L. SOUTHARD (1844-1849)	50
VI. RELIGIOUS PRINCIPLES OR WORLDLY POLICY?	63
VII. AN IMPORTANT INTERIM	79
VIII. THE REV. FRANCIS L. HAWKS (1850-1862)	86
IX. THE MISSIONARY CHURCH BEGINS	98
X. THE REV. ARTHUR CLEVELAND COXE (1863-1865)	114
XI. THE REV. EDWARD A. WASHBURN (1865-1881)	125
XII. THE REV. HENRY Y. SATTERLEE (1882-1896)	147
XIII. THE CHURCH AND THE COMMUNITY	165
XIV. THE REV. J. LEWIS PARKS (1896-1910)	191
XV. THE REV. THEODORE SEDGWICK (1911-1924)	210
XVI. THE PAST DECADE	231
XVII. THE CHURCH AND THE WORLD	269
APPENDIX	285
INDEX OF NAMES	306

ILLUSTRATIONS

The Altar of Calvary Church	<i>Frontispiece</i>
	FACING PAGE
Francis Higgins Cuming, First Rector of Calvary Church . . .	16
Smith Pyne, Third Rector of Calvary Church	16
Samuel Lewis Southard, Fourth Rector of Calvary Church . . .	50
Jonathan Mayhew Wainwright, Rector Elect, Minister in Charge of Calvary Church, Provisional Bishop of New York	50
The Communion Silver given by Philip Kearny, Philip Kearny, Jr., and Susan Kearny Macomb in 1847	54
Calvary Church and the Old Rectory	54
Union Square showing Calvary Church in Right Background— 1849	80
Francis Lister Hawks, Sixth Rector of Calvary Church	86
Plan of Pews, 1850	88
Arthur Cleveland Coxe, Seventh Rector of Calvary Church, Second Bishop of Western New York	114
Edward Abiel Washburn, Eighth Rector of Calvary Church . .	126
Calvary Chapel, 1872-1904	132
Henry Yates Satterlee, Ninth Rector of Calvary Church, First Bishop of Washington	148
James Lewis Parks, Tenth Rector of Calvary Church	192
Theodore Sedgwick, Eleventh Rector of Calvary Church . . .	210
Calvary Church, 1860-1925	224
Samuel Moor Shoemaker, Twelfth Rector of Calvary Church . .	232
Poster Drawn by Bruce Bairnsfather for Calvary Mission . . .	248
George Zabriskie, Vestryman 1893-1903, Warden 1903-1931 . .	266
Henry Parish, Vestryman 1902-1923, Warden 1923-	266
Calvary House, 1928	275

FOREWORD

THIS CENTENNIAL HISTORY of Calvary Church in New York marks the one hundredth year in the life of the parish, and contains the record of the past century.

Being the first church of any communion in this section of New York, then far "up-town," and standing for ninety years in its present location, its story will be found interesting far beyond the membership of the parish, and will commend itself to those who are interested in old New York, and especially in the neighborhood of Gramercy Park, many of whose historic characters, including the founder, Samuel B. Ruggles, have been closely associated with Calvary Church.

In recent years this local parish has come to have a wide reputation throughout the world, with an outreach all across our own country, and into many other lands. In distant places are many people who owe a personal spiritual debt to the parish, having been brought into touch with it through the new wave of spiritual life spreading through the world, which is called The Oxford Group. These people will find the last two chapters of the largest interest, being principally concerned with the church of the present time. But I should like the privilege, by means of this book, of introducing many of my friends to the past of Calvary Church, to the many fruitful lessons which are to be found in the study of it, to my distinguished and varied predecessors who have labored here, and into whose labors we of the present day have entered.

The writing of this book has been a fascinating task, most of it done in vacation hours, when the quiet of Westchester County afforded sufficiently long stretches of time to live through the periods and events and personalities of which I was telling. During the eleven years, since I came to this church, I have become more and more aware of its noble and interesting past, and of the fine heritage

to which we have succeeded. It has been a great personal delight to bring this past to life, for myself, and, I hope, for my readers.

With the demands upon my time, it would have been quite impossible for me to do the research necessary for such a book as this. And so I asked Miss Annette Richards Fallows, a member of the parish, who is trained in the careful science of genealogy, and eminently fitted to discover and arrange the facts pertinent to such a story, if she would do it for me. This she most kindly agreed to do, and has carried out with the most painstaking imagination. She has also prepared the index, and helped in correcting the proofs. I cheerfully and gratefully acknowledge that, without her assistance, the book could never have been written. I have also tried in every case to acknowledge personal sources of information which have been used: but I wish to express here my thanks to the Rev. Dr. E. Clowes Chorley, Historiographer of the Episcopal Church, who has read the manuscript in the light of his expert knowledge of general church history; to Mr. Henry Parish, Senior Warden of Calvary Church, who has read it from the view-point of his long and intimate relation to the parish; and to the Rev. John Potter Cuyler, Jr., Assistant Minister, who has helped me greatly in preparing the manuscript and in reading the proofs.

S. M. S.

Calvary Rectory, New York.
Lent, 1936.

CALVARY CHURCH
YESTERDAY AND TODAY

I

THE EARLY DAYS

ONE hundred years ago New York was a city of two hundred and seventy thousand people most of them living south of Fourteenth Street. In the year 1835, 24,434 people lived in the old 12th and 16th wards which included all of the city north of Fourteenth Street between the two rivers. The population principally clustered on the west side about Eighth and Ninth Avenues. A few fine residences had gone up round Washington Square, Lafayette Place, Bond and Bleecker Streets, but these were still "up-town." Union Place, as it was then called, lying at "The Forks," where Broadway met the Bowery Road (Fourth Avenue), had just been established by Samuel B. Ruggles, and had begun to be another desirable district of the city on its northern edge. Broadway ran for two and a half miles from the Battery to Union Place, making the well-known turn at Tenth Street, where Grace Church now stands, in order to leave intact a favorite and unusually fine tree of Hendrick Brevoort; above Union Place it was called Bloomingdale Road, and passed through open country with swamps and briery growth. Away off to the north lay the various separate villages of Bloomingdale, Yorkville, Manhattanville and far-off Harlem.

The fashionable promenade was the Battery. Here, of an afternoon, poke-bonnets and top-hats strolled together, taking the air from the river. Returning to their house, say on lower Broadway, they might need to shoo away poultry pecking casually about the door-step. Their house would be elegantly furnished enough; but drinking water must be brought to them in drays or water-carts, and cost a cent a gallon or a dollar and a quarter a hogsheaf. Butter in 1835, as Philip Hone tells us, cost two dollars and fourteen cents a pound even in quantity. Should the head of the house take a

journey away from home, he could write to his lady from a distance of thirty miles for six cents, if he used but one sheet; but should he anticipate the fever of this later century, and catch the fast train from Providence to Boston, which in 1835, connecting with the New York steamer, accomplished the feat of taking on passengers in New York in the morning, and depositing them in Boston by bed-time, he would then have to pay 18¾ cents for a letter of one sheet, or twice the amount for two sheets, these being the rates for a zone of one hundred and fifty to four hundred miles' distance from New York. Life was not cheap in "the good old days" of a hundred years ago. But at least it would cost little if one felt minded to go hunting, for up to the north-west, Chelsea gave him an admirable opportunity, and on its northern rim snipe and woodcock could be had.

As the city pushed northward, the need for open parks presented itself to the imaginative mind of Samuel B. Ruggles. Charles King, President of Columbia College, writing some years later, told of a walk around Union Square which Mr. Ruggles took with the Rev. Dr. Hawks (who was to be the fifth rector of Calvary Church). "Mr. Ruggles was expatiating upon the value, for all time, of such squares in a great city. 'Come what will,' said he, 'our open squares will remain forever imperishable. Buildings, towers, palaces, may moulder and crumble beneath the touch of Time; but space—free, glorious, open space—will remain to bless the city forever.' 'And do you not perceive the reason?,' was the prompt return of Dr. Hawks, 'Man makes buildings, but God makes space,' thus stamping, as it were, the signet of the Almighty on the labors of Mr. Ruggles to perpetuate to his fellow-citizens, for all time to come, Heaven's boon of free air and open space."¹

When Mr. Ruggles fell heir to one-fifth of the Duane farm, his section being a strip of land that reached from the Bowery Road almost to the East River, he established another park, this time a small and private one. "Between him and the actual city was the Bowery Hill, twenty feet above the level—behind him the morass." And, in the words of Charles King, "after incredible difficulties

¹ Charles King: *Progress of the City of New York During the Last Fifty Years*, (1852), p. 62.

he succeeded in obtaining both the Bowery Hill and the morass, covering together more than fifty acres, and very soon tumbled the one into the other to the amount of some three millions of loads at a cost of a hundred and eighty thousand dollars, and planted, in December, 1831, Gramercy Park on the edge of the morass."

A little brook meandered through that property from the district which is now Madison Square to the East River near Eighteenth Street,² about the shape of a crooked little knife; and as the Dutch for "crooked little knife" was Krom mesje, the evolution of the name of the original farm from Krom Messie, Crummashie or Crommes-shie, as variously spelled in old deeds,³ may have given the Square its name. John B. Pine calls Gramercy Park "the only park on Manhattan Island which has cost the city nothing and has always paid taxes indirectly, if not directly." Mr. Pine has pointed out that those who think this Park unsocial in its exclusiveness are unacquainted with the facts: no one blames those who have *back* yards for enjoying them—but this park is just the private *front* yard of the adjacent buildings, its upkeep maintained not only by an annual assessment, but also by the increased taxes which amount to "several hundred dollars per front foot more than other lots in the same part of the city."

This section of the new city was almost wholly destitute of churches. From Eighth Avenue eastward to the river, and from Fourteenth upwards to Thirty-fourth Street, no church of any kind existed one hundred years ago. Way off in the detached villages of Bloomingdale, Manhattanville and "Harlaem" churches had sprung up, but in the newly opened area from below Union Square to Murray Hill the growing and scattered population were in need of spiritual ministrations.

About the year 1832 "students of the General Theological Seminary, under the direction of Professor McVickar, had established a Sunday School which grew to 120 scholars," as a very old account in *The Churchman* tells us. The exact location of this center cannot

² We came upon that stream still flowing underground when we dug the foundations of Calvary House in 1928.

³ John B. Pine: *The Story of Gramercy Park*.

be determined, but it was on Broadway near Twenty-first Street; and it was the real cradle of Calvary Church.

Professor John McVickar might truly be called the Father of Calvary Church. He was an ordained Episcopal minister, and a professor at Columbia of moral philosophy, rhetoric and belles lettres, and later of intellectual philosophy and political economy. He was born at 231 Broadway in 1787, within sound of the bells of Columbia College, and was fond of saying, "the Constitution of the United States and I are of just the same age." His home was now down by the college, at Number 8 College Green. He was often found at the General Theological Seminary also, where he was a trustee, and where he found ready young helpers in his enthusiasm for starting Sunday Schools and churches. His son tells us that "Four churches within the one Diocese of New York owe their origin, in whole or in part, and much of their prosperity, to the united zeal and liberality of Mr. and Mrs. McVickar: Trinity Chapel on the north side of Staten Island, St. Michael's, Bloomingdale; St. James, New York; St. Paul's, Constableville, Lewis County."⁴ The Church of the Epiphany grew out of a mission school which he started at the dry dock on the East River; and Calvary sprang from the Sunday School on Broadway. This brings the count to six churches begun by this versatile and indefatigable gentleman.

Philip Hone, who had been Mayor of New York, gives in his diary⁵ a picture of Mr. McVickar as a preacher: "I heard a capital sermon yesterday morning in Trinity Church, from Professor McVickar of Columbia College. He does not often treat us; but when he does, it is a treat indeed. He comes with a sermon well prepared, logical, learned, of the purest English and a style surpassingly beautiful. His voice is bad, and it causes a little pain to listen so closely as is necessary for one who, like myself, has not the sharpest ears in the world, in order that no part should be lost of that which is so well worth hearing." Samuel Ruggles also paid tribute to the Professor, writing to his son, "I was a school-boy at Poughkeepsie when your father was rector at Hyde Park, and many a time have I slipped away and gone up there seven miles to hear

⁴ *The Life of John McVickar*, by William A. McVickar, D.D. (1872).

⁵ Bayard Tuckerman, *The Diary of Philip Hone*. Vol. I, p. 348.

him, because I was fond even then of a good sermon and good preaching."

John McVickar was the son of John McVickar, of Scotch descent, and of Anna, daughter of John Moore, of Newtown, Long Island. His mother profoundly influenced his religious life, and he wrote of her when he was thirty-two: "My mother has always been a model to me of that practical abiding sense of religion, and I pray God I may be able to imitate her in it." She died at about the same time when he was founding the Sunday School on Broadway, and he wrote from the depths of his heart: "O God, I thank Thee that from my youth my mother taught me to love and fear Thee, to pray to Thee in secret, to worship in Thy Holy Temple, and to obey Thee in all things—to read diligently Thy Holy Word, and to trust and rely in the merits and mediation alone of Thy Blessed Son."⁶

He lost his wife in the same year with his mother. He had married Eliza Bard, daughter of Dr. Samuel Bard, of Hyde Park. Their son says, "The love my father bore her remained with him to the last, a strong motive power," for the remaining thirty-five years of his life. "Fortunately," he adds, "this was a year filled for my father with varied interests." Besides Sunday Schools and churches to initiate, he was a skillful architect, being one of the competitors, anonymously, for the plans of Grace Church, while still a young man. And he liked to speculate occasionally in business ventures; this tendency caused him to buy the whole north side of Union Square, which proved a heavy financial drain as the years went on. He must have been very able in his educational profession, for he lost the presidency of Columbia College to William Duer by only one vote, having served as Acting President (1829) during Dr. Harris' illness.

Eight years before his death, he summed up his own life for his son in these words: "Every such life must give its lesson, like a sum worked out, a story fully told. Mine is this, the power and blessing of quiet perseverance. A feeble constitution thus hardened, a treacherous memory thus made retentive—very moderate talents thus fitted for usefulness—fair scholarship thus gained by quiet industry—college duties an early choice and never changed—and through

⁶ *The Life of John McVickar*, by William A. McVickar, D.D.

my whole life an abiding feeling that, in a good cause, rightly pursued, nothing is impossible. The single eye and the unchanging mind govern the world, and in proportion as we partake of them we are successful, and in all good works, both blessing and blessed. I respect, therefore, as the lesson of my life, your early learned nursery motto—*Perseverantia omnia vincit.*” This is the man to whom Calvary Church owes its existence.

The first ally in his Sunday School venture was Kingston Goddard, then twenty-three and about to graduate from the General Theological Seminary into a life of considerable responsibility, being later rector of Christ Church, Brooklyn, and St. Paul’s, Philadelphia, among others.

As a Vice-President of the New York Protestant Episcopal City Mission Society, Professor McVickar came into contact with one of its lay managers, Dr. James D. Fitch, a graduate of the College of Physicians and Surgeons six years before. He was then in his early thirties, and is the first layman of whom we know to take responsibility for the new church. He lived in the fashionable Bond Street quarter, at Number 54, which the editor of Dr. Francis’ *Old New York* calls “the uptown center of private residences . . . home of the most honest of New York brokers and the most benevolent of New York doctors.” He was a creative spirit and natural builder also: after Calvary Church was well launched, he removed his church connection to the Ascension when that church, in Canal Street near Broadway, burned, and the congregation rebuilt so beautifully at Fifth Avenue and Tenth Street.

By November, 1835, the Bishop’s approval having been secured, it was decided to erect a church “in the neighborhood of Broadway and 21st street,” where the Sunday School had been, “the nearest existing parish being St. Mark’s which was three-quarters of a mile distant.” But they found a better site on Fourth Avenue above 29th Street, and a meeting was called by invitation on December 3, attended by a few persons “desirous of erecting an Episcopal Church” on that site. They met at Dr. Fitch’s house, 760 Broadway, and he was called to the chair.

The Chairman having appointed a Secretary, the following resolutions were unanimously adopted:

Resolved, That we proceed to the election of two Wardens and eight Vestrymen to serve in the church which shall hereafter be called Calvary Church.

The following individuals were then duly elected:

Wardens—Mr. H. I. Seaman and Dr. Fitch.

Vestrymen—Messrs. Frederic de Piyster (de Peyster), R. Van Rensselaer, Dr. William H. Hobart, Dr. Ruckle, Messrs. McCullum, Bushnell, Triglar, and James Rogers.

Resolved, That these proceedings be published.

KINGSTON GODDARD, *Secretary*.

DR. FITCH, *Chairman*.[†]

So Calvary Church was launched, but it was not officially incorporated until the following year, after some reorganization. The Rev. Prof. John McVickar was made the first treasurer.

The Churchman, of December 12, 1835, carried the following article:

Calvary Church.

We take pleasure in recording the liberal benefactions to this church during the past week. We are assured that the church is located in a destitute part of the city, where it is greatly needed, and that the seats are to be free. Until the edifice now erecting is finished, service will be performed in Broadway above Twenty-first street.

We fear our citizens are not sufficiently aware of the strenuous efforts which are required to make the growth of religion keep pace with the growth of the city. The increase of the city for years to come, in population, wealth and enterprise will be as great as it has been for years past, and probably greater. Episcopalians stand on a vantage ground, and ought to be foremost in establishing their Church in those sections where religious worship is needed. Let them keep continually in advance of the spiritual wants of the people, and extend a fostering hand to every judicious attempt which is made in the formation of new parishes. . . .

Donations, as heretofore, may be left with Prof. McVickar, Columbia College, or with Dr. J. D. Fitch, 760 Broadway.

For the Vestry,

JOHN McVICKAR, *Treasurer*.

[†] *The Churchman*, December 5, 1835.

It will be of interest to know something of these early Wardens and Vestrymen.

Henry I. Seaman was a merchant, of Seaman, Van Wyck and Norton, 124 Pearl Street. He was on the Board of Managers of the Protestant Episcopal City Mission Society, Secretary of the Education and Missionary Society of the Protestant Episcopal Church, and a member of the Executive Committee of the General Protestant Episcopal Sunday School Union. He was a member of the House of Representatives in the 29th Congress, and lived in New York at 422 Hudson Street.

Frederic de Peyster was a lawyer, and had been a Master in Chancery for fifteen years when his connection with Calvary Church began. After a most successful legal career, he retired while still young and devoted himself to philanthropic work and historical study, being President of the New York Historical Society for many years before his death in 1882. It was said of him then that he had "probably been connected as an active officer with more social, literary and benevolent societies than any other New Yorker who ever lived."⁸

J. Rutten Van Rensselaer, Jr., a distant cousin of Mr. de Peyster, was also a lawyer. He was descended from the Livingstons and Schuylers who had helped to build the old New York. Like Dr. Fitch, when Calvary Church was well on its way, he removed to the Church of the Ascension.

Dr. William H. Hobart was a classmate of Dr. Fitch's at the College of Physicians and Surgeons, where they graduated in 1829. He was the son of the Rt. Rev. John Henry Hobart, Bishop of New York for nineteen years until his death in 1830. Dr. Hobart was also an intimate friend of Professor McVickar, an alliance on which his episcopal father looked with satisfaction, though he hoped that his son would follow him in the ministry instead of going into medicine.⁹

Dr. Philip P. Ruckle was also a lay manager of the Protestant Episcopal City Mission Society, with Dr. Fitch, and came, in 1835,

⁸ W. W. Spooner, *Historic Families of America*, Vol. I.

⁹ *The Works of John Henry Hobart*, Vol. I, p. 302.

from St. John's Chapel of Trinity Parish, on Varick Street. He lived at 147 Spring Street.

Giles Bushnell owned the land on which the first church was built, and was a merchant. On November 20, 1835, some individual—unnamed—took a lease of two lots on the east side of Fourth Avenue from Mr. Bushnell, for the church, fifty feet above Thirtieth Street, "distinguished as lots No. 23 and 24 on Map No. 2 of the estate of the late Nicholas H. Cruger." This land adjoined the Bushnell homestead. As "five dollars was the whole sum obtained when the enterprise was undertaken," Mr Bushnell offered them the lots rent free (that is, at one dollar a year) for five years with the privilege of renewal at the rate of 4% per annum on the 1835 valuation of \$8,000; the church was to pay taxes and assessments.

Of Messrs. McCullum, Triglar and James Rogers nothing is known to the writer.

The founding of Calvary Church brought forth expressions of approval from older parishes. The Rev. Dr. James Milnor, rector of St. George's, then down on Beekman Street, said, "I have great pleasure in recommending to the beneficence of my congregation this enterprise. The necessities of the neighborhood, the economy of the plan, and the commendable zeal of its conductors, give reason to hope that a measure of liberality will be extended to it that will ensure its speedy accomplishment."¹⁰ And a week later the Rev. William Creighton, rector of St. Mark's, Calvary's nearest neighbor, told his people, "The proposed site for a church, I think, will meet the wants of a populous neighborhood which, as far as is known, is without any other stated place of Public Worship. I therefore cordially commend it to the liberality of all who wish to promote the influence of Christ's Religion and the good morals and well-being of society."

By this time the masonry of the foundation had been finished, and William Laimbeer was the contractor for that part of the building, under the arrangement with John Robinson, builder, to complete the church.

Even at this earliest time, two qualities appear in the life of Cal-

¹⁰ December 29, 1835.

vary Church, which have been characteristic of it all through its history, and especially in the more vivid periods of it.

From its beginning it was a missionary church. The men who founded it were filled with a desire to spread Christ's Kingdom, and we must not forget that, even so late as a hundred years ago, this spirit was not so common but that it is remarkable to see it exhibited in a number of churchmen at the same time. The Protestant Episcopal City Mission Society had four of the Calvary founders on its board. The Young Men's Auxiliary Education and Missionary Society had five. Dr. Fitch was on both, and he was the moving lay-spirit in the founding of Calvary Church. Calvary was to become one of the outstanding missionary parishes in the American Church; must we not say that in some sense this fine layman and physician, together with his missionary-minded colleagues, left their stamp indelibly upon it, to its lasting benefit, and to their lasting honor?

Then again, from the very start, it was a young men's church. Professor McVickar was the oldest of the founders, and he was only forty-eight. Messrs. Fitch, Hobart, Van Rensselaer, Ruckle and de Peyster were all in their thirties, and Goddard but twenty-three. The professions dominated in this group, with three doctors, two lawyers, two clergymen, and only two merchants, among the first vestrymen and wardens. These young men ventured when they built the first church nearly a mile beyond the populous centers of the city. It was like youth to do what they did. Some of youth's mistakes will appear as the story is told, and age made its much-needed contribution. They planned for an entirely *free church*, and the time came when this vision was abandoned; but in their own day this was their venture of faith, with no parent-parish standing behind them. There were times when Calvary was to lack for young men, when the spirit of these founders needed to be re-kindled and recaught. In all its great days, Calvary Church has been rich in young blood.

In the autumn of 1835, before the lease was signed, lumber from John Wallace was piled up on the lot where the first Calvary Church was to stand, and the building was begun. The location was sometimes spoken of as "above 29th Street" and sometimes as "30th

Street," this confusion arising from the fact that 30th Street had not been opened; actually the spot was at 30th Street. Fourth Avenue had only been opened between 17th and 28th Streets two years before, and above that would not be opened for thirteen years more. The tracks of the New York and Harlaem Railroad Company, under construction in 1833, showed where Fourth Avenue would be; its route from Prince Street in the Bowery went along Fourth Avenue seven and a half miles to Harlaem. A New York guide book of 1836 said, "Cars run on it constantly, stopping whenever any of the passengers wish to get out. Usual fare 12½ cents."

One block above Calvary's site was Sunfish Pond, a shallow pool, wonderful for the children to swim in, which lay between the present bounds of 31st and 33rd Streets, and Fourth and Lexington Avenue. A stream rose in West 44th Street, fed the pond, and flowed eastward to the river. Peter Cooper's glue factory adjoined it. A few months before Calvary began building, a public square was laid out in the area from 31st to 34th Streets at Fourth Avenue. But in 1839 the Calvary Vestry received the unwelcome assessment of a hundred dollars for the filling-in of Sunfish Pond.

In March of 1836 there is found an appeal in *The Churchman*, saying that "our church is but half finished," and concluding, "Since preparing the above for your paper, we have heard of the large collection taken on Sunday the 13th instant in Grace Church, to assist us in our enterprise. We would take this opportunity of expressing to that congregation the warm feelings of gratitude towards them which we possess, and would treasure up this instance among others, as evidence of the great kindness of our God, who has so signally answered our feeble petitions for his blessing. . . ." "The Vestry of Calvary Church thankfully acknowledge the following very liberal donations from the Vestry of St. Mark's Church: Two very handsome standing lamps, suitable for reading desk or pulpit. Three very elegant hanging lamps and six of a smaller size. Some furniture suitable for the chancel, and four Britannia plates for taking up collections. From the Rector of St. George's Church, a number of benches, etc., for the Sunday School room. . . ." There is something very touching about this friendly munificence from the older

parishes on the other side of that dividing line between civilization and rural indigence, Fourteenth Street!

The basement of the church was completed by April, and services were transferred to it from Broadway near 21st Street. Various clergymen and laymen had been conducting the services, but when the congregation took possession of the rising little church, they called a young man to be superintendent of the Sunday School and to officiate at such services as he could conduct. His name was Thomas C. Dupont. He came from Grahamville, South Carolina, and after graduating from the College of South Carolina, he had come to New York to enter the General Theological Seminary. He must have known Professor McVickar's labors in behalf of the Sunday School and the church, and seen his fellow-student, Kingston Goddard, take the secretaryship of the first Vestry. He was not yet ordained, and was only made deacon the month after he left Calvary; but his discharge of his duties evidently pleased the Vestry, who recorded in the minutes of October 4, 1836, "Resolved, That a committee of two (actually Drs. Fitch and Hobart with Giles Bushnell) be appointed to wait on the Rev. Thomas C. Daponte (Dupont) and tender to him the thanks of the Wardens and Vestrymen of Calvary Church for the zealous, faithful, and acceptable manner with which he has superintended the Sunday School and officiated in the services of this church; and said committee are hereby authorized to present him a book, as a slight memorial of the esteem which the members of this Vestry entertain towards him personally—the cost of said book not to exceed in price five dollars." He went south and served the rest of his rather brief ministry in South Carolina, where he died suddenly "under circumstances most painfully afflicting" in 1848, leaving a wife and children.

During the summer of 1836 while Mr. Dupont was holding services in Calvary's basement, the walls were completed, the roof, and a gallery was added, but money lacked for a belfry. One Backus did the carpentry. By December a four-stop organ, bought of Mr. Thomas Wagstaff for \$225 including tuning for the first twelve months, was installed. J. R. Van Rensselaer succeeded Professor McVickar as Treasurer of the parish that summer, and through his friend and future executor, Hamilton Fish, and others, St. Mark's

Church gave "such of their old pews" as Calvary might require to furnish the new building. Thirty-six were used. Francis Wright was engaged as sexton at \$40 a year. The little frame church was finished in December, built of wood, and so constructed that it could be lifted off its basement and moved elsewhere with considerable ease. It was forty-six feet by twenty-nine, painted green (they say) with blinds at the windows. "A small, but neat and commodious edifice," as Bishop Onderdonk called it.

The Churchman printed the following resumé of Calvary's history, November 26, 1836:

Calvary Church.

The attention of the benevolent, especially of the Episcopalians who wish well to their Zion, and desire she should lengthen her cords and strengthen her stakes, is respectfully solicited to the condition of Calvary Church. A clergyman and two or three laymen, about eighteen months since, strongly impressed with the belief that the upper part of the city was not sufficiently well provided with the means of religious instruction, visited in the vicinity of the House of Refuge (Madison Square) and determined that that portion of our city should not be any longer neglected. No denomination had occupied the ground. The population was fast increasing in the neighborhood. The proper observance of the Lord's Day was by many much neglected, because there was no place of public worship near enough at hand for them to attend.

A Sunday School was commenced, and soon numbered one hundred and thirty scholars: clergymen occasionally held divine service, and when the services of these could not be obtained, the worship was conducted by a lay-reader. A congregation was soon organized and a vestry chosen; funds to erect a church were solicited; the building was commenced and will be ready for consecration early in December; a rector has been obtained to take charge of the parish, and the anticipations of those who first embarked in the enterprise have thus far been more than realized. But upon these the burden of pecuniary responsibility has fallen. And while they have received liberal donations from some, many have as yet contributed *nothing* to promote the object. They respectfully solicit aid. In addition to the responsibilities they have assumed, and which they think their fellow Churchmen ought to share with them, they find an additional expense estimated at five hundred dollars, must be at once incurred, for walling and filling up the lot on which the church is erected. To meet this expense, the vestry have no funds—not a dollar.

All the donations hitherto received, including those acknowledged in this week's Churchman, have been already appropriated. They want, beside, money for many other purposes, not necessary here to mention; for they will readily suggest themselves to those who know with what an Episcopal church should be furnished before it is in a proper state for consecration. The Sunday School too needs funds. Will not those who realize and feel the importance of what was done for us on Calvary by the blessed Redeemer, and who there showed how much he loved us, how much he loved the Church, aid in the present effort to prepare Calvary Church as a place in which properly to celebrate the worship of Almighty God? Will not those who have as yet done nothing, and those who can afford to do more than they already have done, address the question *fairly* to their own conscience and their Christian sense?

Contributions began to come in, ranging from fifty dollars to twenty-five cents, besides many pledges, and the immediate needs were met. A parish one day destined to make its contribution, not only to the city, but to a much larger world outside, when seen through the eyes of Philip Hone, in 1836, was just the "little cottage-like Calvary Church."

II

THE REV. FRANCIS H. CUMING

1836-1838

THE birthday of Calvary Church is September 19, 1836, and the first page of the earliest Vestry minutes begins as follows:

To all whom these presents may concern:

We whose names and seals are hereunto affixed, do certify that in pursuance of notice duly given according to Law for that purpose at the time of Divine Service on the two Sunday Mornings now last past, the male persons of full age belonging to the Church, Congregation, or Society commonly called Calvary Church in the City of New York in which Church, Congregation or Society Divine Service is celebrated according to the rites of the Protestant Episcopal Church of the State of New York met at their place of Worship on the fourth Avenue near Thirtieth Street for the purpose of incorporating themselves under the act entitled "An Act to Provide for the Incorporation of Religious Societies," and the Act to Amend the same. At which meeting and by a Majority of voices, the undersigned James D. Fitch was called to the Chair and presided, and the undersigned Giles Bushnell and N. B. Mountfort were nominated to certify the proceedings of said meeting in conjunction with said James D. Fitch; and by a Majority of voices, Henry I. Seaman and James D. Fitch were elected Church Wardens; and Giles Bushnell, N. B. Mountfort, William H. Hobart, Frederick DePeyster, J. R. Van Rensselaer, William A. Walker, Isaac C. Kendall, and William L. Holmes were elected Vestrymen of said Church; and Tuesday in the week called Easter Week, was in like manner fixed on as the day on which the said Offices of Church Wardens and Vestrymen shall annually thereafter cease, and their successors in office be chosen. And the name or title of "The Rector, Church Wardens, and Vestrymen of Calvary Church in the City of New York," was in like manner fixed on, and agreed to, as that by which the said Church, Congregation,

or Society, shall be known in Law. In testimony whereof We, the said James D. Fitch, together with the undersigned Giles Bushnell and N. B. Mountfort, have hereunto subscribed our names, and affixed our seals, this nineteenth day of September, in the year of our Lord, One thousand, eight hundred and thirty-six.

Signed and Sealed

In the presence
and at the request of
the persons executing
the same

FREDERIC DE PEYSTER,
J. RUTSEN VAN RENSSELAER.

JAMES D. FITCH,
GILES BUSHNELL,
N. B. MOUNTFORT.

This list shows that the places of Dr. Ruckle, James Rogers, and Messrs. Triglar and McCullum in the Vestry of December, 1835, were now taken by Napoleon B. Mountfort, a lawyer living at Fourth Avenue and 29th Street, who for eight years was both Vestryman and Clerk of Calvary Church, his clear script appearing on page after page of the earliest minutes, describing the perplexities as well as the progress of the new enterprise; Isaac C. Kendall, a merchant and realtor, living also near the church at Third Avenue near 35th Street, and in 1850 Vice-President of the New York Life Insurance Company; William L. Holmes, a dry goods merchant, living on the old Boston Post Road (also called the Middle Road) which ran northeast from the House of Refuge (Madison Square), and crossed Fourth Avenue at about 28th Street; and William A. Walker, who was probably a brassfounder and bookbinder.

A meeting of this Vestry "was held in the lecture room of the Church October 4, 1836. James D. Fitch, M.D., in the chair; N. B. Mountfort acting as Secretary. . . ." With other business also, they had met to choose a rector. "The Rev. Francis H. Cuming was unanimously elected," with a salary of six hundred dollars to be paid quarterly; and the Wardens were appointed to wait upon him for his acceptance. Next day, October 5, Frederic De Peyster appeared before John T. Irving, first Judge of the Court of Common Pleas, for the City and County of New York, with the document given above; and Calvary Church was duly incorporated.

The annual Diocesan Convention happened to be meeting at the



FRANCIS HIGGINS CUMMING
First Rector of Calvary Church



SMITH PYNE
Third Rector of Calvary Church

time in New York, and so the infant parish was presented and admitted into Convention on Friday, October 7, 1836; the first delegates being William L. Holmes and James D. Fitch, with the new rector.

Bishop Onderdonk, in his report to the Convention that year, said, "the Rev. Francis H. Cuming has resigned the rectorship of a parish once, and for a short time, existing in this city, by the name of Emmanuel Church (the utter failure of this enterprise and that of St. Augustine's Church call me, however pained at such reminiscences, to caution my brethren in this city and elsewhere not to be too hasty in giving to incipient measures for raising congregations the formality of legal incorporations) and his office as Secretary, Agent and Editor of the General Protestant Episcopal Sunday School Union, and has accepted the charge of Calvary Church also in this city. . . ."

Mr. Cuming was assistant secretary of the Convention that year, the secretary being the Rev. Francis L. Hawks, who was to become rector of Calvary Church fourteen years later. In spite of his unfortunate experience at Emmanuel Church, Mr. Cuming seems not to have been afraid of the simple little building and the remote location of Calvary Church.

Francis Higgins Cuming was born in Connecticut October 28, 1799, the son of "a Scotchman who came to this country during the Revolutionary war to assist in the subjugation of the 'rebels.' His heart failed at the magnitude of the task and he soon left the army, fell in love with a blooming American lady and married her."¹ As a young man, Mr. Cuming was adopted into the home of the Rev. Dr. John C. Rudd, at Elizabethtown, N. J., and there received his preparation for the ministry. He was made deacon by Bishop Croes in St. John's Church, Elizabeth, in 1819. In December, 1820, he became the rector of St. Luke's Church, Rochester, and was advanced to the priesthood in his own church by Bishop Hobart on February 21, 1821. He married Caroline A. Hulbert at Auburn, on January 31, 1822, and their daughter, Caroline, was the first organist of Calvary Church. His wife died after the birth of a son in 1828.

During the last part of his rectorate in Rochester, that city, and

¹ *Michigan Pioneer and Historical Society*, Vol. 6, p. 336.

indeed the state and the country as well, were aroused by the abduction and disappearance of one William Morgan. He was a strong opponent of Freemasonry and was said to be writing a book in which the secrets of the Masonic Order were to be revealed. The Masons were incensed, and shortly after Morgan was not to be found, and it was claimed he had been drowned in Lake Ontario. As a prominent Mason of Rochester, who had made a somewhat inflammatory speech at a banquet just previous to this incident, Mr. Cuming was forced to bear a share in the criticism which flared up over this most unfortunate occurrence.

But there was no doubt of his Vestry's entire faith in him, and when he handed them his resignation after more than eight years' service, they "accepted the resignation, 'deeply regretting the existence of reasons that in his estimation are deemed of sufficient weight and importance to determine him to resign a situation he has so usefully occupied and the duties of which he has so faithfully and satisfactorily discharged.'"

He then accepted the rectorship of Christ Church, Binghamton, and it was during this period that he ministered to Bishop Hobart at his death. He was in "Auburn on business and passed the house of his friend Dr. Rudd about midnight, in the stage. Discovering a light burning in the rectory at that unusual hour, he feared that something must be wrong and went back to inquire the cause. This was the first tidings which he received of Bishop Hobart's illness.

"The next morning, as soon as the Bishop heard of his arrival, he expressed a wish to see him, and Mr. Cuming soon proved himself to be such a kind and efficient nurse, that he was not suffered again to leave his side, except to eat a hasty meal, or for a brief season of repose."

Dr. Cuming says, "The Bishop's bodily sufferings were at times very great and yet while actually writhing with pain, he would exclaim, 'But what is this, compared with what my Saviour endured for me?' His sense of sin was almost overwhelming. Once in particular, when we were entirely alone, he had been dwelling for some time on his utter unworthiness. I remarked, 'Bishop, you remember that St. John saith, *The blood of Jesus Christ cleanseth*

from all sin.' 'O, yes,' he instantly replied, 'so he does, so he does. God be praised for *that*. God be praised for all his mercies.'

"Nor did he fail to avail himself of the privilege of commemorating the Saviour's dying love, in the blessed Sacrament of His body and blood. And never do I celebrate that sacred feast, even at this distant day, without being reminded of the dying Bishop's peculiar manner of repeating the Confession and of the long pause he made between the words, 'thought,—word,—and deed,—against Thy Divine Majesty,' evidently attempting to call up more fully the remembrance of his sins, in each of these particulars."² Bishop Hobart, as will be remembered, was a militant High Churchman, who denied the validity of non-episcopal orders, and whose watch-word was "Evangelical truth and Apostolic Order." It is good to know that, in his last hours, his mind was set, not upon ecclesiastical controversy, but upon the deepest of Evangelical truth; and that Calvary's first rector ministered to him of this truth, as well as of the service of personal care.

Calvary Church was now incorporated, its building finished, and its rector in his place; so the thoughts of its members turned to its consecration. The first day of the New Year was chosen as a propitious time. The previous evening, the officers of the church in session, "Resolved, That this Vestry meet tomorrow morning at a quarter past 10 o'clock, at the house of Mr. Bushnell; to receive the Rt. Rev. B. T. Onderdonk, Bishop of the Diocese." Which diocese, we should remember, then included the whole state.

The Bishop himself wrote an account of the consecration of Calvary Church which appeared in *The Churchman* the following week, January 7, 1837:

Festival of the Circumcision of our Lord Jesus Christ, Sunday, January 1, 1837, consecrated Calvary Church in this city. The instrument of donation was presented, in behalf of the Vestry, by James D. Fitch, M.D., senior warden, and read by the Rev. Francis H. Cuming, the rector of the church. The sentence of consecration was read by the Rev. Benjamin Dorr, Secretary and General Agent of the Domestic Committee of the Board of Missions, and the morning prayers by the Rev. William Morris, principal of a collegiate school in this city, and officiat-

² John H. Norton, *Life of Bishop John Henry Hobart*, 1857, p. 92.

ing at Williamsburg, Kings County; and the sermon preached by the Bishop.

The article continues, "The following extract from Bishop Onderdonk's sermon preached at the consecration of Calvary Church, in this city, is published by request":

My brethren, the rector, lay officers, and people of this parish; most sincerely do I congratulate you on the joyful event of this day, and pray that it may be richly blessed to you. And I pray also that your hearts may be cheered, and your hands strengthened, in this godly enterprise, by the practical efficient sympathy of your brethren. It is little creditable to the Christianity of this growing city, and certainly little to the large portion of its wealth which has been entrusted to the members of our communion that the accumulated ills of infidelity and irreligion should be suffered to increase in a degree so far beyond that of the means of moral and spiritual amelioration. You have chosen a good stand for erecting the banner of the Gospel. Do your duty in sustaining it; and trust that God will not allow so excellent an undertaking to want good and efficient friends.

This edifice is indeed, a little one, and a humble; but like "a little one" of old, it may prove a rest and a refuge to many who are in danger of perishing. Such may "escape thither, and" their "souls shall live" (Gen. XIX. 20). It is true, a more generous support, by the community, of this undertaking, or its being combined with magnificent schemes for the improvement of property might have secured, in time, the consecration of a larger and more splendid edifice, and one which to human view, might have been more worthy of the solemnities of consecration; but those solemnities were a holy dedication to ONE who looketh beyond the exterior. They were an offering to which may be applied the gracious sentiment of the Saviour, when he conferred on the poor widow that expression of divine approbation and acceptance, "She hath done what she could." While time was passing in discussing the expediency of erecting a large and handsome Church, and casting about for the ways and means, and ascertaining how and where it would best answer worldly views, the opportunity of doing the great good now imperiously called for, in this section of the city, might have been lost.

Our brethren of Calvary Church, therefore, acted wisely. They did what they could. They seized the present moment, and erected a neat and commodious temple of dimensions proportioned to the probable means before them. The zeal, devotion, and disinterestedness which

they thus manifested, gave to that temple, I doubt not, a merciful acceptance, at its dedication to God, nought diminished by its want of outward magnificence.

I have felt it my duty to say thus much, because I have heard of this enterprise having been slightly spoken of. This was undeserved. A place of worship here was greatly needed. Present and prospective means would not admit of one more costly; and I am happy thus to express my entire conviction of the propriety of the Vestry's doing as they did; and my sincere hope, that what is still wanting to defray the expense of the undertaking will be promptly supplied; and the little body of Christians there to be fathered and nurtured, and enlarged, be duly aided in sustaining the ministrations of the sanctuary.

The oldest Parish Register gives a brief but rather vivid picture of the very first service of Holy Communion ever celebrated in Calvary Church. "The Holy Communion is administered the last Sunday in each month, and also on the high Festivals of the Church. This sacrament was administered for the first time in this church on Sunday, January 29, 1837, at which time there were present nine persons, three of whom were Theological students, teachers in the Sunday School. The day was very stormy." The amount of alms listed for that day was zero.

After their struggles to launch the little church, the Vestry wanted to express their thankfulness publicly, and so they sent "A Card" for publication in *The Churchman*. It read:

Whereas, by the voluntary contributions of such of the friends of our heavenly Father, who have at heart the extension of his Kingdom on earth, and by the kindness and liberality of the Wardens and Vestrymen of St. Mark's Church, in this city, in presenting the necessary pews and trimmings, the Wardens and Vestrymen of Calvary Church have been the humble instruments, in the hands of God, of so far effecting their object, in erecting a place of public worship in that destitute part of our city, on the Fourth Avenue, near Thirtieth Street, as that the same has been, by his blessing, consecrated to his service, and for which they desire to, and do hereby make their humble acknowledgments to Almighty God that he has thus far prospered them. . . .³

³ *The Churchman*, Feb. 4, 1837.

Part of this gratitude must have been meant for Trinity, whose gifts to more than ninety churches, from 1795 to 1847, in amounts varying from sixty dollars to thirty-nine thousand, had totalled, in land, loans, gifts and grants, considerably more than two million dollars.⁴ Calvary made an urgent appeal to Trinity in November, 1836, for \$1,600; and Dr. Berrian's list of Trinity benefactions, published in 1855, shows that the amount was later granted. Six hundred of this was for the rector's salary, and they asked it, "having been assured by individual members of your Corporation, that it was usual for you to appropriate the interest of Ten Thousand dollars to the support of all rectors of Churches regularly established in this City, and not doubting that such aid would be realized in the present instance, they determined to make it at once a Church and not a Chapel; and called a rector early in October last." The other thousand dollars was to pay a debt "due principally in small sums to mechanics who are importunate for their money. . . . The Vestry . . . have done all they could among themselves and the congregation. They have besides solicited donations from the benevolent among the Episcopalians of this City; but have been unable to realize the full amount of their debt. May they not hope the Mother that has been so generous to other members of her family in this great City, will show her accustomed liberality to this youngest of her children." This was signed by a committee of the Vestry. Negotiations with Trinity were actually carried on by Dr. Hobart.

There is something a little immature in this "child" of Trinity, having started out so bravely in its independence, and now running home to "Mother" in fear of the financial dark. "Mother" was a little slow to respond. At the Trinity Corporation meeting the following month they "voted a yearly donation of Four hundred dollars toward the support of a rector for Calvary Church," but took no action "in reference to the application for a grant of \$1000 to cancel the debts which remain against this Corporation."⁵

So the rector prepared a statement giving the history and present

⁴ *Facts Against Fancy, A True and Just View of Trinity Church.* Rev. Wm. Berrian, 1855.

⁵ *Calvary Church Vestry Minutes.*

condition of the church, with an appeal for help, and closed it as follows: "But an important question must now be settled: Shall this house of worship be retained for an Episcopal Church? Unless fifteen hundred dollars can be speedily secured, it must be sold. This is the amount of the indebtedness of the vestry. . . ." And for Trinity a more detailed petition was prepared, explaining that in response to a general appeal \$392.25 had come in in cash and \$132 in pledges; that a note in the bank for \$575 would be due on June 1, it having been twice renewed, and closing, "Would your Body grant \$1,000, the Vestry would be entirely relieved of their embarrassment." ⁶ On March 20th, Dr. Hobart reported, "That the Corporation of Trinity Church has granted the application made to that Body; conditioned as to the lease of the two lots on which Calvary Church has been erected," and Calvary had the lease transferred from the "one individual" to the Corporation. The immediate danger had been averted, but the standing financial problem was by no means solved.

Eighteen thirty-seven was a panic year, and had the founders of Calvary Church foreseen it, they might not have begun when they did. Three months after the church was consecrated, there were at least ninety-eight failures in New York, due largely, so it was said, to the wild speculation in real estate as the city grew, and also to Jackson's bank policy. By the middle of April there had been one hundred and sixty-eight failures throughout the city; and May 8 and 9 saw a run on the banks. It was "not until August, 1838, that banks generally throughout the country resumed specie payments. . . . Hotels, coffee houses, and store-keepers flooded the city with tickets for small amounts that passed in lieu of change." ⁷

But in spite of ecclesiastical controversy in the diocese, and financial anxiety on all sides, Mr. Cuming went on with his spiritual work. The first baptisms recorded in the parish are those of John Woodward Taylor, born March 3, 1834, and William Clarkson Taylor, born January 10, 1836, the sons of Charles and Elisabeth Taylor, and both baptized in September, 1836. The rector's daughter (he had married Miss Charlotte Hart of Rochester in 1831), Mary Hart

⁶ *Calvary Church Vestry Minutes.*

⁷ Stokes' *Iconography of Manhattan Island*, Vol. 3, p. 525.

Cuming, was baptized June 13, 1838. The first burial was of the three-months-old son of Judge Mountfort, James D. Fitch Mountfort. And Mr. Cuming appears to have performed the first marriage also, uniting Daniel Barrett and Harriet Mason on July 23, 1837. The church was growing. The parish area was from 21st to 51st Streets, and from Fourth Avenue to the river. In three months Mr. Cuming had made 292 visits. The Sunday School flourished with 202 scholars by the end of 1837, and 21 teachers. "All the children are required to learn the Church Catechism; and it is taught, to those who cannot read, by *dictation*. Divine service is celebrated twice on each Lord's day."⁸

Trinity continued to give \$400 a year for the rector's salary until 1842. And with immense relief the Vestry reported on June 27, 1837, "that the Church is out of debt, and well attended."

They were clear to date. But the Vestry realized that "Nothing more can be expected, for some time to come, from the congregation than enough to meet the incidental expenses of the Church; such as fuel, lights, compensation to sexton, etc., etc." There was the difference between the \$600 promised the rector as his salary, and the \$400 a year which Trinity promised toward that sum. In June, 1837, a "plan of church offerings was introduced—the rector considering as 'Alms' only what was not inclosed in papers." This helped, but was still insufficient. The congregation was mostly poor, and times were hard.

The vision of a free church began to grow dim. A committee had been appointed "to consider the expediency of letting pews in the church, or of raising the requisite sum to sustain the ministrations of the Gospel in the same, by donations from those worshipping in the same." Other churches had rented pews; Grace Church, for instance, founded by Trinity, had received from that mother Corporation between 1805 and 1811, \$82,291.89, and it was reduced on Trinity's ledger for 1809 by the sale of \$29,963.38 worth of pews in Grace Church.⁹

They tried once more to raise the needed funds some other way. The rector wrote the story of the first few months, and it was pub-

⁸ Diocese of New York, *Annual Convention Report*, 1837, p. 72.

⁹ William Rhinelander Stewart, *Grace Church and Old New York*, p. 60.

lished in the ever-hospitable columns of *The Churchman*, on September 9, 1837:

The first Lord's day I officiated for this congregation, twenty adults and eighteen children were present. So soon however as it was known to be supplied with the usual ministerial services, the number, both of adults and children, began gradually to increase. After the consecration of the Church (on the first day of January last) the increase was more perceptible.

During the last three months, there has not been a Sunday when we have not had what would be called a good congregation; generally the church has been full, sometimes it has been crowded; all the pews being occupied by adults, and the Sunday Scholars filling the chancel steps and the gallery. The number of Sunday Scholars entered upon our register since the first of October last, when the school was reorganized, is one hundred and ninety-four; the largest number present at any one time is ninety-seven. Many of the children can attend but once a day. The number of Sunday school teachers is nineteen. From these facts, it would appear the Vestry are fully justified in their views, that a larger church is required in this part of the city. . . .

Of the persons already visited, I have ascertained there are seventy-nine families, all or some of the members of which call themselves Episcopalians . . . twenty-one families, or parts of families, have become Episcopalians since this Church was established. . . . My visits in almost every case, have been kindly received, and I have been urged to repeat them. I can with the utmost confidence state, the establishment of our Church in this part of the city is regarded by the inhabitants generally with much favor. . . . The population, with but few exceptions, are not yet in circumstances to enable them to contribute much to the institutions of religion, and therefore this church must for the present continue to depend upon the liberality of friends living in other parts of the city.

But this petition failed to bring in enough, and again Trinity was appealed to. It was the same rather dreary rehearsal of the conditions as before. Christmas came and went, and no word was heard from Trinity. But on January 30th a report that Trinity had refused to grant the \$200 additional amount was brought to the Vestry in meeting. Calvary was greatly indebted for the \$1600 and the \$400 promised; but the disappointment must have been great.

They saw no other way out but to abandon the idea of a free church, and in 1838 this course was taken. By July the "committee on renting pews" reported that 23 were rented, and the remaining eleven they expected to rent within a few days.

The spring of 1838 saw an event of great importance to this city. One day in April New Yorkers were in a fever of excitement. A tiny wisp of smoke on the horizon was drawing nearer. It was the British steamer *Sirius*, all the way from England, advance guard of the great steam-packet—*Great Western* . . . "arrived here last evening. . . . She has performed the voyage without any accident except the slight one of grounding at Sandy Hook, from which she will have been extricated by this time. She has on board forty-six passengers." The *Great Western* itself arrived the following morning, having made the trip in fifteen days. "The city was in a ferment during the day, from the arrival of these two interesting strangers."¹⁰ This was the first regular transatlantic steamship service. The same year saw the completion of the famous Astor House; and Samuel B. Ruggles was elected to the State Assembly.

An important change was about to take place in the parish. On August 28, 1838, the Vestry received the following letter from the rector:

I have recently been invited to a situation at the "West" under circumstances which induce me to think I ought not to decline it. . . . This parish may now be considered permanently established. From twenty adults and eighteen children, the number present the first time I officiated for you, we have the satisfaction of knowing the church is generally filled with adults, and there are not pews enough to accommodate the persons disposed to attend this place of Public Worship.

The first time the Holy Communion was administered in this church, January 29th, 1837, nine persons partook of it. We now register thirty-eight communicants. Since the first of October, 1836, three hundred and eighteen children have attended our Sunday school. . . . While the severance of our present connection excites within me many painful feelings, it affords me some alleviation to be able to reflect on the kind coöperation I have received from you, the harmony that has characterized all our proceedings, the affection which I will venture to assure myself exists between all the members of the congregation and

¹⁰ *Diary of Philip Hone*, Vol. I, p. 304.

myself, and the success with which thus far it has pleased God to crown this enterprise.

That His richest blessing may ever rest upon you and the beloved little flock of which you form a part, is the fervent prayer of

Your friend and servant,

FRANCIS H. CUMING

N.B. I should wish the resignation to take place from the 15th of September next, or an earlier period, could you engage a successor before that time.

A special meeting of the Vestry was called for September 3, and it is clear that they deplored his departure; but they accepted the resignation. "The idea of separation" was to them also "more than ordinarily painful." They realized that he had "succeeded in building up a Congregation, respectable both for numbers and in character, in less than two years, in a part of the city where previously ministrations of the Gospel were unknown, and this too, under a variety of discouraging circumstances. . . . There are those who, by the Divine Blessing on your labors, have been brought from a state of insensibility and thoughtlessness to a knowledge and appreciation of the 'Truth' and who are not 'ashamed to confess the Faith of Christ crucified.' . . . Wherever, in the Providence of God, you may be called to labor, be assured, dear sir, that we, and all those whom we represent, will ever feel a lively interest in your welfare and cherish with grateful hearts the remembrance of the First Pastor."

A special resolution was addressed to Dr. Cuming's¹¹ eldest daughter, who must have been under sixteen when he resigned: "Resolved, That the thanks of the Vestry be tendered to Miss Caroline Cuming for her services to the Church in presiding at the organ," and they wish to "convey to her through her father, the sentiments of the resolution." Two volumes of music were also presented to her, costing the Vestry twelve dollars, as a token of their gratitude.

His new call was to St. Andrew's Church, Ann Arbor, Michigan, where he spent five years, "freeing the church from debt, securing a

¹¹ Columbia College gave him the degree of Doctor of Divinity.

parsonage, raising money to repair the losses of the fire, in adding to the numbers, and in deepening the spiritual life of the congregation." He later served as rector of St. Mark's, Grand Rapids, for eighteen years, until a few months before his death, in August of 1862. "Here," we are told,¹² "he at once won recognition as a devoted and energetic church leader, and also as a sagacious business man; and here he maintained a prominent and influential position in both religious and secular society. . . . He was an earnest and impressive preacher, an energetic business man, a steadfast friend, and in his family and among neighbors, affectionate, warm-hearted and generous; positive and unbending but courteous in manner, yet familiar, frank and social upon acquaintance and intimacy."

It is difficult to find the human outline of a man beneath the rather stilted verbiage of the day, or in his own written words, so much concerned as they were with liturgical or directly Biblical subjects. His style is direct, and he appears throughout a person of energy and ability. His viewpoint is a spiritual one; in one place he declares that "Devout reliance on the influences of the Holy Spirit is necessary to a beneficial reading of the Bible." He was earnest in his preaching and the conduct of the services. And he was systematic in his parochial work, welcome in times of sickness, mourning and want.¹³ His interest in form and symbolism comes out in nearly all his published writings; and as a young man, in introducing the surplice in a parish where it had not been used, he preached a whole sermon on "Let thy garments be always white." But the suffering which he experienced in connection with the Morgan incident, and growing experience in the ministry and in life, led him on to deeper things. We cannot but wonder whether the decision to rent the pews had something to do with his withdrawal; Dr. Fitch withdrew from Calvary at the same time with Dr. Cuming, but whether this was due to the somewhat unspiritual decision about the pews, or whether his missionary labors at Calvary were completed, and he returned to a more congenial church, we cannot know.

Years afterward an old Virginian, Thomas B. Rowland, recalled

¹² Baxter, *History of Grand Rapids*, 1891, p. 297.

¹³ Cross, *The History of St. Andrew's Church, Ann Arbor*, 1906, p. 39.

the early days of Calvary and Dr. Cuming, writing in the *Virginian-Pilot* of Norfolk:

In 1837 I had been sick, so, with my mother, I was put on one of my father's packets, the schooner *Portsmouth*, Capt. Robert Shinn, to New York. We were a week on the voyage. . . . We landed at the foot of Wall street and with my mother I walked up Wall street and Broadway, passing the Astor House Hotel then just completed. My uncle lived on Hudson street, near Grove and Christopher streets, an old part of the city, now hardly improved. My father joined us after a while. He had an old friend, Rev. Mr. Cuming, who had started Calvary Church, Fourth Avenue and Twenty-sixth street (Thirtieth was the cross-street, of course). They took me along to an afternoon Sunday service. Crossing the town we went through Union Square, then being graded. The Manhattan Water Works, a small brick tower on top of a hill about twenty feet high I well remember. Calvary church was a small wooden building, perhaps 25 by 50 feet. It was approached from the avenue by a small plank bridge thrown across a ravine. There were no pavements in that section of the city.

III

THE REV. CHARLES JONES

1838-1841

TWO months after Dr. Cuming's resignation, the Vestry met in November and sent a call to a young Englishman, the Rev. Charles Jones. And the following day, November 17, he wrote his letter of acceptance. His salary was also to be \$600 a year, and at the Vestry meeting ten days later he was in the Chair.

He had held three brief charges before coming to Calvary Church: at Calvary Church, Homer, New York, where Bishop Onderdonk ordained him priest in 1836; at St. Andrew's, New Berlin, Chenango County, New York; and in 1838 he was at Trinity Church, Apalachicola, in "the newly organized Diocese of Florida." He preached at St. Bartholemew's, New York, from May until August, 1838.

Musical provision was meagre in those days. When Dr. Cuming left, the parish lost both rector and volunteer organist, his young daughter. So the Executive Committee of the Vestry were "authorized to employ a suitable person to preside at the organ at an annual salary of \$25, on condition said person engages to perform such service for a year." Later in Mr. Jones' time we find Mrs. Maria Hill serving as a volunteer organist, and \$10 was appropriated by the Vestry "not as a remuneration but as a slight acknowledgment of her services as organist." In the autumn of 1841 they voted her a salary of \$50 a year.

The first sexton had resigned in May, 1837, and Charles Denison engaged at \$52 a year, his duties being defined a few months later, "to sweep the church and Sunday School room once a week and attend to such other duties as the Rector may direct." Dr. Cuming's and Mr. Denison's ideas on this subject may not have tallied, for since January, 1838, the sexton had been Lewis Minard.

Soon after Mr. Jones' arrival there came to Calvary the first mem-

bers of a family that was to play a large part in its history. Philip Reade Kearny, a young man of twenty-seven, was elected to the Vestry the spring after Mr. Jones came. Mr. Kearny may have heard about Calvary Church from Mr. de Peyster who was brother-in-law to his uncle. Unlike some of the other earlier families in the parish, the Kearnys remained in it; and in this centennial period some descendants of a collateral branch of these same Kearnys are among our most devoted and loyal people. Philip R. Kearny was the son of Robert Kearny, a farmer of Aquackaneck, New Jersey, and Anne Livingston Reade, his wife. Three years previous Mr. Kearny married Lucia Louisa Chesebrough, and they had a growing family of children. His terms as Treasurer of the church were to include a time of serious crisis, and later a time of great enterprise in Calvary's history.

A message from the Vestry to the Sunday school helps us to picture something of the services in those days. "The Superintendent of the Sunday school" was "requested to direct the Children of the Sunday School to be seated in the Gallery of the Church during Divine Service: the Boys on one side, and the Girls on the other—and that one male and one female teacher be selected to take charge of them."

One of the loveliest memories which many of us at the present day have of the church is the picture of it decorated at Christmas with evergreens; the bill for Christmas greens in 1839, bought of Benjamin Odell, was \$3. In 1840 subscriptions were taken to whiten the walls and paint the interior of the church. One can imagine that well-shined shoes thrust into the mud of a wet Sunday morning, and a complaining suggestion to the Vestry, lay behind this: "On motion of Dr. Hobart, the executive committee were authorized and requested to have a suitable walk constructed from the sidewalk in front of the residence of Mr. Bushnell to the Church." And there was a troublesome financial foreboding also in May of 1840, that "this Corporation were likely to be burthened with a heavy assessment for the opening of Thirtieth Street. . . ."

It was a day when streets were being improved. "The wooden pavement in Broadway, between Bleeker and Fourth streets," says *The New York Mirror* of September 21, 1839, "is the admiration of

all who have seen it. The contrast between the rude jolting of the pavements and the 'smooth sailing' one experiences on this level floor, is indeed remarkable." But this same paper two months later was saying, "Some of the disadvantages of this new mode of paving begin to manifest themselves. It is found to render our streets quite as unsafe as would a heavy fall of snow, with vehicles passing and repassing without bells. The space between Bleecker and Fourth Streets recently paved in this manner appears to be peculiarly calculated to entrap pedestrians. It is so smooth, level, and floor-like, that the temptation to a driver to give his horses full play in skimming over it is very great. Indeed it was no later than last week we witnessed an accident which befell a lady, who in crossing this wooden track was struck by the wheel of a light wagon driven by some dashing youth, whereby she was seriously bruised. Another accident of a far more deplorable character took place some ten days since in Clinton place. . . . A little girl was run over by two carts, furiously driven, and instantly killed. The innocent victim was stooping down to pick up some flowers, and as she rose, she was struck by one of the shafts and knocked down. . . ."

On September 19, 1840, Calvary's fourth birthday, the *Mirror* says, "Upwards of a thousand houses are 'being erected' in this city, and about four hundred in Brooklyn. . . . The commissioners give notice that the Croton waterworks are to be finished in two years from next January. . . . Upwards of one hundred cabs are now in use in this city."

One more note, an English traveller's description of Broadway: "The New York people are extremely proud of Broadway. It is a fine wide street, extending to about three miles, with some good houses, and very shabby ones; and with the exception of a nucleus formed by the City Hall, the Park Theatre, St. Paul's Church and the Astor House (which is among hotels, that which Niagara is among water falls) presents nothing very remarkable in its appearance. Among the novelties which it exhibits, a stranger might be struck in summertime by observing stalls at the corner of the streets covered with an abundance of pineapples, which are sold at a moderate price—peaches in carts hawked about at three for a penny,

and other stalls offering the temptation of iced-cream, or iced-lemonade."

Milkmen delivering their daily orders about the neighborhood were noisy enough, and the congregation did not care to be bothered also by the puffing of locomotives; and so at the Vestry meeting of September 23, 1841, "Mr. McDonald moved that a Committee of two be appointed to draft a memorial to the Common Council of the City adverse to the application of the Harlaem Railroad Co. for permission to run their Locomotives as far down as Twenty-seventh Street."

When Dr. Cuming left, the church had not been able to accommodate the people. St. Mark's had given additional pews. But the building "which by the liberal aid received from the Public," Calvary Church had "been enabled to erect and pay for, is found (1838) to be too small. . . ." The five-year lease from Mr. Bushnell expired in the autumn of 1840, and they wondered whether to move the building elsewhere, or renew the lease. Mr. Bushnell offered to cancel the present lease; or they might renew for another five years at \$125 a year, free from all taxes and assessments, and with the right on the part of the Corporation "of relinquishing the lease at the end of any one of the five years, upon giving Mr. Bushnell three month's notice thereof." Mr. Bushnell had got Calvary's assessment for the filling in of Sunfish Pond reduced to \$100, but there were threats of a heavy assessment involving the opening of "Murray Square," as Madison Square was first named, in 1838, a tax which Calvary had protested; beside the one for opening Thirtieth Street. The Vestry decided to renew the lease on the liberal terms which Mr. Bushnell offered.

But changes were in the wind. The northward growth of the city seemed to have temporarily halted. The church was not as crowded as it had been. The Vestry thought a move to the south might be wiser. It is, so far as I know, the unique distinction of Calvary Church that, not only has it resisted all temptation to move up-town with the tide of population, but that actually it has moved down-town, and made two such moves, as the story will tell. They began looking for lots.

Philip R. Kearny had a cousin, General Philip Kearny, Jr., whom

General Winfield Scott called "the bravest man I ever knew and the most perfect soldier."¹ His father was a prominent merchant in New York. Scoville says, "I remember these old Kearny merchants very well. Splendid looking men they were, forty years ago. . . . Philip was a very little slighter build than his elder brother. . . . The Kearny brothers went into business in 1803 at the corner of William and Garden (Exchange) Street. Their house and yard occupied a large plot of ground. Their father was a very wealthy Irishman and heir to the Garrison estate. He settled near Newark."² The sons owned ships, "sold merchandise on commission and did a large West India trade." They lost over \$150,000 in ships and produce lying in Antwerp, when Napoleon issued the Berlin and Milan decrees, and confiscated all the property he could find. "Philip Kearny the senior partner went out to Paris to get at the facts," and eventually they received about \$18,000 on their claim. Philip Kearny continued in business with his brother, John W. Kearny, for some years, "but after the war he started business at 40 Wall Street where his brother Archibald K. Kearny was a ship broker. After that he retired to the old homestead which became his after the death of his father, and there he died."

Philip Kearny, Jr., owned property at Fourth Avenue and 22nd Street, and made the offer of four lots on the northeast corner for \$2,000 each, without cash payment, agreeing to take a mortgage for the whole \$8,000, "to be secured by the Bond of the Church, payable in seven years, with interest as follows—the first year no interest, the second and third years interest at the rate of three per cent per annum, and the remaining four years, interest at the rate of seven per cent per annum. The committee would remark that the terms offered by Philip Kearny, Jr., Esq., are considered in the estimation of gentlemen conversant with the value of real estate in this section of the City, as very favorable." And Mr. Bushnell released the Church completely from their lease on the 30th Street lots, "in consideration of the materials composing the present foundation of the Church (exclusive of the windows and sashes, doors and frames)." One of the best things about this transaction was that it brought the

¹ Spooner, *Historic Families of America*, Vol. I, p. 47.

² Scoville, *Old Merchants of New York*, Vol. I, p. 435.

two Kearnys, Philip Senior and Junior, into Calvary Church, together with their wives and families.

On very old maps of New York, the area from 21st Street to above 28th, including the Kearny land where the second Calvary Church was built, was called Rose Hill. It was named by its owner, John Watts, for his family's ancestral home near Edinburgh, Scotland. A grand-daughter of John Watts was the wife of one of Calvary's founders, Frederic de Peyster, and another grand-daughter married Philip Kearny, the merchant; these ladies being sisters, de Peyster and Kearny were brothers-in-law; and when little John Watts de Peyster, or Philip Kearny, Jr., walked into Calvary Church, they were on the old Rose Hill site of their ancestors.

There is an old yellowing paper which contains the signatures of men who contributed to the removal of the Church from 30th to 22nd Street. It begins, "The undersigned agree to pay to Calvary Church the sums set opposite our names towards the expense of removing said Church to the corner of 22nd or 23d Street. . . . Oct. 18th 1841." The list is headed by the bold hand of "Sam B. Ruggles—One hundred dolls. \$100," then "J. Watts dePeyster One hundred dolls. \$100," and among other signatures and amounts, "R. Chesebrough \$25, Rob. D. Weeks \$25, Jno. Rathbone Jr. \$25, James Foster \$25," the flowing signature of the President of Columbia College, "Charles C. King \$25," then "T. A. Emmet \$25, Charles Cartlidge \$25, Philip Kearny for Susan Macomb (his daughter) \$25," the flourishing signature of "Peter Cooper \$25," "Benjamin Brown \$25 (he had the contract for the moving), Doct. Hobart \$50, Rev. Smith Pyne (not his signature) \$100, Philip R. Kearny \$25," and others.

Not all of these were members of the church, but some were interested friends. The T. A. Emmet was Thomas Addis Emmet, a lawyer, and son of the famous Irish patriot and jurist whose monument, but not his grave, is in the yard of St. Paul's Chapel. Peter Cooper was the noted inventor of a locomotive, of the first lawnmower, and one of the group whose perseverance and vision made possible the first transatlantic cable; he was also the founder of Cooper Institute. His home was at Lexington Avenue and 22nd Street, which made him a near neighbor of Calvary, though he attended All Soul's Unitarian Church himself. His son-in-law,

Abram S. Hewitt, was Mayor of New York, and a vestryman of Calvary Church at a later period.

With the removal of the church less than a month off, a rather strange situation developed. Four days after the Vestry meeting which approved the purchase of the Kearny lots, another meeting of the Corporation was held, November 4, 1841, at which the "following communication from the Revd. Charles Jones, tendering his resignation as Rector of Calvary Church was received and read:—

Nov. 4th 1841

To the Wardens & Vestrymen of Calvary Church, N. Y.

Gentlemen—

It will be in your recollection, that when we met together last Monday evening, the intention of the Rev. Smith Pyne's friends, to commence a Church for him, in the vicinity of Union Square, was made known to us. I have since then ascertained both from himself and from other sources, that this intention will not be relinquished. You need not be informed how materially, the execution of it, would affect the welfare of Calvary Church. That welfare has been, and still is, dear to my heart. Hence with a view to promote it, though at a great sacrifice of feeling, I have resolved to continue to be its Rector no longer. The charge, therefore, which three years ago, you invited me to assume, I now resign into your hands, and with thanks for your personal kindness, and earnest desires for the best welfare of yourselves, your families, and all the members of the little parish, I remain,

Yours affectionately and truly

CHAS. JONES.

"Whereupon, on motion of Mr. McDonald, it was Resolved, That the resignation of the Revd Charles Jones as Rector of Calvary Church, be accepted.

Resolved, That the Revd Charles Jones be invited to officiate on Sunday morning next—and that the Clerk be requested to furnish him with a copy of this resolution.

Resolved, That a Committee of two be appointed to supply the Pulpit during the vacancy occasioned by the resignation of the late Rector."

New York Novr 1841

Revd and Dear Sir.

Above is a copy of a resolution of the Vestry adopted last evening. I deeply regret the occasion which called forth such resolution—but trust it will eventuate, under our Heavenly Father's blessing, in the promotion of the general good and welfare of all concerned.

With sentiments of respect and esteem

Your obt friend and svt.

NAPOLEON B. MOUNTFORT

Clerk of the Corporation of Calvary Church.

To

Revd Charles Jones

21st Street.

They wrote him a pleasant letter, thanked him for his magnanimity, and he politely declined to officiate on the following Sunday:

Friday Evening

Novr 5th

My Dear Sir,

It will not be in my power to accept the invitation of the Vestry to officiate in Calvary Church on Sunday morning. Whilst however this is the case, I am extremely anxious, that my motives for declining should not be mistaken. They are simply as follows. Agitation of mind created by the late unexpected events: unpreparedness with a Sermon suitable for the occasion—and inability to prepare one between this and Sunday caused in a measure by my having to attend, at the Bishop's house to-morrow, an examination of candidates for Holy Orders. With renewed assurances of kind regards toward yourself, and the whole of the Vestry,

I remain

Yours very truly

CHAS JONES.

N. B. Mountfort Esq.

Clerk of the Vestry of Calvary Church.

We must admire the restraint, and recognize the large and generous spirit of the second rector of Calvary Church in meeting what must have been a great disappointment, with no little cause for jealousy as well. And we cannot but feel that the Rev. Smith Pyne, who was unanimously elected rector of the church four days after Mr. Jones' resignation was acted upon, had made some previous agreement with the Vestry which was scarcely quite fair to the

incumbent. There was no question of his interest in the parish, as witness a large \$100 gift towards the moving of the church. It rather looks as if Mr. Jones was failing in his work, and the Vestry allowed Mr. Pyne's threat of starting another parish to be made the occasion of letting him depart. Mr. Pyne must have had private means, and agreed to come entirely without salary at the beginning. Many persons through the years have given Calvary Church volunteer service, and a considerable number are doing so at this time of its hundredth anniversary; but never except in this instance did the rector of the parish serve without salary.

The Vestry made some financial provision for Mr. Jones. At first they meant to vote him "the next quarter's salary payable in February next" and then to take such action further as might be "justified by existing circumstances." "Dr. Hobart however, having informed the Vestry this evening that the wish of the late Rector is that the Vestry should this evening vote him a specific sum in full settlement, has caused the Vestry to depart from their original intention, and therefore they do pass the following resolution—which the Vestry consider the extent of their powers will authorize them to appropriate. Resolved, That the sum of \$400 be appropriated for the use of the late Rector, Revd. Charles Jones, payable quarterly as received from Trinity Church; and that a committee of three be appointed to inform him of this resolution of the Vestry. . . ." The following January Mr. Jones "stated to the committee that he was fully satisfied with the sum of \$400 voted him by the Vestry and would accept it—and taking into consideration the impoverished condition of the Treasury of Calvary Church, he would not have accepted a larger sum than \$400 had it been voted him by the Vestry."

Mr. Jones was then made rector of St. Ann's Church, Morrisania, Westchester Co., where he succeeded the Rev. Arthur Cleveland Coxe, who was to be Calvary's sixth rector twenty-one years later. The new rector reported to the Diocesan Convention of 1842 "that he was actively engaged in the discharge of ministerial duty during the time which elapsed between his resignation of the rectorship of Calvary Church and his acceptance of the rectorship of this parish." He was subsequently rector of St. John's Church, Johnstown, Fulton

Co., N. Y.; St. John's Church, Tuckahoe, N. Y.; Trinity Church, Marshall, Michigan, which was his final charge and from which he resigned December, 1859. For some years he was disabled by physical infirmities for steady service, but "rendered frequent assistance to his brethren. He was a scholarly man, of refinement of feeling and manners, and a well-read and sound divine."

There remains one organization, the oldest in the parish, which was begun under Mr. Jones. He says himself, in November, 1838, "*A Benevolent Society* was organized last winter, chiefly for the purpose of providing destitute children, belonging to the Sunday School, with warm clothing." That Society has benefited, not only those who have worn, but also those who have made, garments for the needy throughout the past ninety-eight years.

IV

THE REV. SMITH PYNE

1841-1844

THE REV. SMITH PYNE was born in Bloomfield Lodge, Nenagh, Tipperary, Ireland, in 1803. He was the son of John and Honora Smith Pyne. When a year old he had been brought by his parents to America, and they had settled in Charleston, S. C. His father died when the boy was ten. "When in his 15th year he was sent to Eton, England, where he was educated."¹ His parents "were people of fortune and their son was educated at the University of Oxford, and made the tour of Europe with a tutor, after the old fashion."² During his school course his mother removed to New York,"³ and here he graduated from Columbia in 1823, and took his theological training, being listed as a non-graduating student of the General Theological Seminary in 1826. That same year he was made deacon by Bishop Hobart, and was married to Miss Emma Frances Rogers, daughter of Henry Rogers of 345 Broadway, one of the old merchants of the city, and Frances Moore his wife. At the Columbia College Commencement of 1827, he received the degree of Master of Arts, at the same time with William Henry Hobart, one of Calvary's founders.

His first parish was St. John's, Elizabethtown, New Jersey, where he began June 1, 1826, and where, the following May 2, he was ordained priest by Bishop Croes. From there, in 1829, he went to the Church of the Holy Trinity, Middletown, Connecticut, where another future rector of Calvary Church, Dr. J. Lewis Parks, also served as rector from 1883. Leaving there in 1830, he lived in Hart-

¹ *The Churchman*, December 25, 1875, p. 711.

² Hagner, *St. John's Church, Washington D. C.*, p. 21.

³ *The Churchman*, December 25, 1875, p. 711.

ford for two or three years, and was called in May, 1839, to St. John's Church, Yonkers.

In November, 1841, the Vestry of Calvary Church unanimously elected him rector of the parish, and this letter from the Clerk went forward to him:

New York Nov. 10 1841

Revd & Dear Sir—

I am highly gratified in being the medium of communicating to you the foregoing extract from the Minutes of a meeting of the Vestry of Calvary Church, held last evening—

I anticipate great good, and prosperity, from your labors in our Zion—and trust that under your pastoral care and guidance, her waste places may be built up, and our small congregation increased to a great multitude of anxious and attentive listeners to the preaching of the word of truth.

With much respect

Your Obdt Svt

NAPOLEON B. MOUNTFORT

To

Clerk of the Corporation of Calvary Church

Revd Smith Pyne.

New York November 11th 1841

Gentlemen—

Through some accident your letter did not reach me until last evening: My friend Dr. Hobart has now called on me for a reply. This is coming rather unexpectedly on me for a decision on so grave a subject, as I had hoped to see some of the Members of the Vestry and ascertain with some precision the condition and prospects of the congregation. However I feel persuaded that all parties are influenced by a sincere desire for the prosperity of Christ's Church on earth, and peculiarly so for the portion of his Vineyard which the Great Master has entrusted to you.

Where such a spirit is in very truth manifested and sustained, all minor difficulties give way. I accept your invitation; believe me I come among you with the one absorbing wish of my heart to build you up in your most holy faith. I pray God that no unholy ambition, no secular interests, may ever turn us aside from the great consideration that the Church is established upon earth for the salvation of souls, and *nothing*

else. If we can by God's blessing go on in our work with such a spirit, I shall count no labour arduous, no sacrifice painful.

I remain Gentlemen, in great haste, but with sincere respect and regard

Yr. Obdt Svt

To
The Wardens & Vestry
of Calvary Church.⁴

SMITH PYNE

Mr. Pyne came to Calvary Church at the age of thirty-eight. Plans went steadily ahead for the removal of the church to Mr. Kearny's lots, at 22nd Street and Fourth Avenue, now the site of the United Charities Building. They debated whether to sell the old building, or transport it, but an arrangement was made with Benjamin Brown to move it for the sum of \$400 "in 25 working days from date," November 23, 1841. Eighteen trees were set out around the building, for which ten shillings each were paid, and in front three hundred and seventy-three feet of brick flagging was put down for a sidewalk on Fourth Avenue between 22nd and 23rd Streets. By the summer there was an enlargement of the building, to increase the capacity from "36 to 90 pews or thereabouts," it was painted without, and there was painting and varnishing within. They bought, for its furnishings, two mahogany "Gothick" chairs for \$12 each, four "Parlor Cylinder Stoves," lamps, candles, wicks, and oil by the gallon. Half a dozen each of "Ancient Lyre" and "American Psalmody" must have supplied the choir.

It really looks as if the trust of the parish in early years, as to finances, was rather less in God than in Trinity Church. In February, 1842, after three careful "whereases," the old appeal was renewed:

Whereas, the expectations in regard to the growing prosperity of this church, on its original location near 30th Street and 4th Avenue were disappointed mainly in consequence of the unusual commercial reverses of the past five years, thereby preventing the expected increase of population in that vicinity, which produced, in the unanimous opinion of this Vestry, an urgent necessity for its removal, which was in

⁴ Vestry Minutes.

December last accomplished, at an expense of \$900, by removing it to 22nd Street and 4th Avenue:

And whereas, after a few months experience in its new location, the most sanguine expectations of the friends of the Church have been so fully realized, that an enlargement of the building is immediately required by an imperative demand for more pews, from several highly respectable families in its vicinity, who are now unable to obtain seats—which enlargement, by estimate, will cost \$1,600, thereby increasing the number of pews from 36 to 90 or thereabouts, making in aggregate, an expenditure assumed by this Corporation of \$2,500, which sum the Vestry expect to raise during the present year, without entailing any liability upon the Church:

And whereas the usefulness and permanent prosperity of this Church can no longer be questioned—having been placed in the most increasing section of the City, drawing into its influence a scattered population, and thus securing a congregation full of promise for sustaining hereafter, a Church of the largest dimensions:

Therefore . . . the Vestry . . . petition the Corporation of Trinity Church for an increase of the yearly allowance, from \$400, to \$600—the said increase not to be asked for until the Vestry of Calvary Church shall be able to furnish satisfactory evidence of the said enlargement having been made and paid for.

A year later, lacking a month, came a letter from Trinity:

Office of the Corporation of
Trinity Church, New York.
17th January 1843.

Gentn.

It has been made my duty to inform you that by a resolution lately taken by the Vestry of Trinity Church, the annual allowance to Calvary Church from and after the first day of May next, and until otherwise directed, will be three hundred dollars per annum, payable half yearly.

I remain very respectfully

Your Obedt Servt

WM. H. HARRISON
Comptroller

To
The Rector,
Church Wardens and Vestrymen of
Calvary Church in the City of New York.

Before this disappointing word had come from Trinity, the rector had written to the Vestry, a letter still preserved among old parish papers.

New York June 30th 1842

To the Wardens &
Vestry of Calvary church—
Gentlemen,

When you did me the honour of offering me the rectorship of your church, I acquiesced unhesitatingly in the intimation expressed in your letter of your inability to allow me any salary for the first year—

My motive in doing so, was my conviction that it would appear as just to you as to myself, that some provision should be made for Mr. Jones, whom circumstances (in which I found myself involuntarily concerned) had so suddenly removed from his care, and all professional emolument—By the arrangement made with Mr. Jones you have transferred to him the sum allowed by Trinity Church—You have hitherto paid your Rector six hundred dollars; I confess I do not see why with greatly increased numbers you may not continue to do so—

Had the whole sum of six hundred dollars been given to Mr. Jones I should have felt bound to say nothing on the subject, and I advert to it now with less hesitation as my expenditure has been positively increased by the mere fact of my being rector of Calvary Church. Allow me to say therefore that if in any way this sum of two hundred dollars can be paid me it will be very acceptable under existing circumstances. I am desirous to send my family for awhile into the country, and am absolutely destitute of the ability to do so, unless I withhold their dues from those whose necessities are greater than my own. If one half of this sum could be given me now, and the residue between this and the beginning of September it would meet all my wants. This is an unusual subject for me, it accords ill with my temper and character to solicit any thing from any human source, you will therefore, I hope, make allowance for any seeming abruptness in my mode of making a demand, which, I confess, I had hoped some voluntary actions on your part would have rendered unnecessary.

I remain Gentlemen

Very respectfully

Your friend & Serv't

SMITH PYNE

It is easy to take for granted those who give their services; and this must have brought the Vestry up standing for their remissness.

That same day they appropriated the "sum of two Hundred Dollars . . . to the use of the Rector . . .," and in the following October \$600 was fixed as his salary for the year commencing Nov. 1st, 1842. Mr. Pyne answered, "I should have acceded with cheerfulness even had the Vestry felt they could no *nothing* for me. Provided I can but make both ends meet the coming year, in any way, my wishes will be fully satisfied. I pray you to rest assured that I go heart and hand with Calvary Church in your laudable effort for its establishment, and shall endeavor to meet all sacrifices with readiness, which my much prized connection with it may render necessary."

The salary of the rector was further increased to \$1,000 a year, from November, 1843; the sexton to receive \$100 yearly.

Samuel B. Ruggles became a member of the Vestry during Mr. Pyne's rectorship, serving for two years; twenty years later he became a member of the Vestry again, and served until his death. Besides the creation of Union Square and Gramercy Park, his "claim to distinction rests chiefly upon his Canal policy, and the steadfast attention that he continued to give to the Erie Canal."⁵ He was Mr. Astor's chief advisor in founding the Astor Library, and "his report on the Finances and Internal Improvements of the State of New York was an epoch-making document in promoting the commercial prosperity of the State."⁶ His name, cut deep into the side-walk slab on the west side of Gramercy Park, should remind us all of our debt to this useful citizen and churchman.

General Allan Macdonald became Warden for a year. Moses Maynard succeeded N. B. Mountfort as Clerk. Charles Davis, a commission merchant, was elected to the Vestry; he was a relative of the more distinguished Charles Augustus Davis, who directed the planting of the trees and shrubbery of Gramercy Park,⁷ and ranked at that time "as a literary star with Bryant, Irving, Halleck or Bancroft, and no literary society could get over a dinner without Author Davis being present."⁸ He also was a pew-holder in Calvary Church. John B. Seaman, dry-goods merchant of Seaman, Lee

⁵ McAdam, *History of the Bench and Bar*, Vol. I, p. 467.

⁶ John B. Pine, *The Story of Gramercy Park*, p. 10.

⁷ Belden, *New York, Past, Present and Future*, (1851), p. 33.

⁸ Scoville, *Old Merchants of New York*, Vol. I, p. 85.

and Ward, was the other Vestryman appointed at this time of the Second Church, on 22nd Street.

It was said, in 1842, that the city and its environs "never looked more beautiful than at present. The frequent rains of the past summer have called out an unusually abundant and verdant vegetation, and every tree is covered with rich foliage, and the projecting rocks are almost hidden by the luxuriance of the herbage. We regret to learn that these beauties have been accompanied by much sickness among the families residing upon the island. Fevers and agues have been very prevalent, and in some parts almost epidemic. They are attributed to the operations of the Corporation in opening new streets and avenues at grades different from the original level of the ground, by which the little streams which abound in the ravines have been diverted from their natural course to the river and have formed stagnant ponds of generated effluvia which may very possibly have produced these injurious effects on the health of the residents. The result is, that many of the finest places on the island are deserted by their owners, and let for a merely nominal rent to milkmen and gardeners, who have become in some degree acclimated, and are willing to endure the nuisance."⁹

Croton water was finally brought to the city on July 4, 1842, with a distributing reservoir on Murray's Hill at 40th Street. Madison Square was at that time ordered sodded and enclosed. Sleighing parties offered the excitement of the winter months. Masquerades were popular. And The Philharmonic began with George Loder as the Conductor. The Cunard Line had started a fortnightly mail service between Liverpool and Boston in 1840, and immigrants were coming to our shores in great numbers, some three million reaching New York between 1840 and 1856.

In 1842 Charles Dickens crossed the ocean with his wife, and "was the honored guest at a 'Boz' ball given at the Park Theatre, and at a dinner in the City Hall."¹⁰ Philip Hone had the distinction of being present at the "parting breakfast to Mr. and Mrs. Dickens at Mr. James G. King's," of which he says, "We found the Boz and the Bozess," and "had a breakfast worthy of the enter-

⁹ *New York Mirror*, September 17, 1842.

¹⁰ Stokes, *Inconography of Manhattan Island*, Vol. III, p. 652.

tainers and the entertained.”¹¹ And among those who saw them off as their steamer departed, was Dr. Wainwright, a future minister of Calvary.

The church was growing under Mr. Pyne's leadership, and the community was becoming more aware of its presence. *The Diocesan Convention Report* of 1842 (p. 82) tells of this; saying that \$2,500 had been expended “in the removal and enlargement of the building in which they now assemble. . . . There have been repeated but necessary interruptions to the performance of divine service, first owing to the removal, and secondly owing to the alteration and enlargement of the church edifice. The building has been arranged with much taste and great credit is due to the exertions of the Vestry to accomplish this desirable result. Our prospects are now flattering; valuable additions have been made to the number of the congregation, which is still on the increase. The rector prays that the spirit of humble and trustful piety which he found in this people when they were few in number, may be established and strengthened by the influence of the Holy Ghost through the divine and prescribed ordinances of the Church, and that whatever may be the advancement in outward, temporal prosperity, they may grow still more and more in the knowledge and fear of God. There was no Diocesan collection as the rector receives for the present year, no salary.”

During Lent of 1843 “there were also services every Wednesday and Friday. . . . A weekly lecture was attempted but owing to the peculiar position of the Church which rendered access to it during the winter nights difficult, was abandoned.”¹²

In May of 1844 another change was to take place, signalized by this letter from the Rector to the Vestry:

To the Wardens and Vestrymen of
Calvary Church, New York.
Gentlemen—

A premature and unauthorized announcement of my acceptance of an invitation to St. John's Church, Washington, gives to my present communication the appearance of irregularity. I did not consider my

¹¹ *Diary of Philip Hone*, Vol. I, p. 131.

¹² Diocese of New York, *Annual Convention Report*, 1842, p. 82.

negotiation by any means concluded until within the last forty-eight hours. I therefore take the earliest moment when you can be assembled to tender my resignation of Calvary Church.

Better and abler men you will readily find but I am sure you will find none who can bring a spirit more earnestly devoted to your spiritual well being.

I have been with you in your earlier struggles and shall most heartily rejoice to hear of your increasing prosperity.

I hope my successor may find among you those who will feel and act with him, without which a Pastoral charge is a burthen indeed.

I shall close my ministrations on Whitsunday (May 26th) after which period I must devolve upon the Vestry the care of seeing that the usual services of the church are supplied.

I remain Gentlemen

Very truly and Respectfully

Your friend and servant

New York

May 18th 1844

SMITH PYNE

His resignation was, of course, accepted, and he went to the church just opposite the White House, at the corner of H and 16th Streets. It has had a long and distinguished history. Ex-President John Quincy Adams, a Congregationalist, attended St. John's every Sunday afternoon when he was in Washington. Mr. Pyne's rectorship covered part of the administration of President Tyler, and those of Presidents Polk, Taylor, Fillmore, Pierce, Buchanan and Lincoln. He preached the funeral sermon of President Taylor. President Fillmore was a regular attendant there. Mr. Pyne baptized Mrs. Dolly Madison, who had been a Quaker, a year before her death.¹⁸

His grandson, Captain Frederick G. Pyne, writes:

When Smith Pyne was at St. John's, Washington, he practically stood alone, among the clergy of that city, in his strong support of the Union during the Civil War. This in spite of the fact that his people were from South Carolina—an Irishman *not* "against the Government"!

Because of ill health he resigned his charge in November, 1864, and removed to New York, living here quietly until his death De-

¹⁸ *The Churchman*, Dec. 25, 1875, p. 711.

cember 7, 1875. During this period he once took temporary charge of St. Bartholemew's Church while its rector, Dr. Cooke, was abroad. He is buried under the chancel of Trinity Church, New York.

Dr. Pyne received his D.D. from Hobart College in 1848. He was a trustee of Trinity College, Hartford, and an incorporator of the Protestant Episcopal Church Missionary Society for Seamen in the Port of New York.

It was written of him, "He was a man of elegant education and of fine mind and literary attainments, and was certainly one of the most effective preachers of our Church at that day; and was especially noted for his fine rendition of the Scriptures, which he read with remarkable beauty of enunciation and pathos. He was a brilliant conversationalist, and had a good deal of the wit and plain talk that reminded one of the accounts of the many-sided 'Sidney' whom he somewhat resembled in his tastes and acquirements."¹⁴

¹⁴ Hagner, *St. John's Church, Washington, D. C.*, p. 21.

V

THE REV. SAMUEL L. SOUTHARD

1844-1849

AFTER Mr. Pyne's resignation from Calvary Church in 1844, the Vestry turned to the Rev. John Henry Hobart, son and namesake of the Bishop, and brother of the founder and vestryman, Dr. William Henry Hobart. But he said that "considerations mainly and principally of a personal nature will not let me conscientiously accept their call."

In July of that year a committee was appointed to wait upon the Rev. Samuel Lewis Southard, rector of Christ Church, Belleville, New Jersey, offering him the rectorship of Calvary Church. There is preserved a record of the expenses of this committee of notification, which gives us a picture of Mr. Ruggles, General McDonald, Charles Taylor and Charles Davis, driving in a carriage on the last lap of their journey to the rectory in Belleville. The success of their mission was made clear in Mr. Southard's acceptance:

Christ Church Parsonage, Bellville
16 July 1844

Gentlemen:—

I have concluded to accept the call of the Wardens and Vestry of Calvary Church which was presented to me by you as their committee and I beg of you to consider this as my acceptance of the same.

It will be impossible however for me to enter on the duties of the Parish earlier than the beginning of September, for it is now the middle of July and I must allow the Vestry here a reasonable time to elect a successor and also have an opportunity myself to move to the city.

Please convey to the Wardens and Vestry of Calvary Church my answer to their call and assure them of my grateful regard.

I am

Very Respectfully etc.

SAML L. SOUTHARD



SAMUEL LEWIS SOUTHARD
Fourth Rector of Calvary Church



JONATHAN MAYHEW WAINWRIGHT
Rector-Elect, Minister in Charge of Calvary Church,
Provisional Bishop of New York
(By Courtesy of E. P. Dutton & Co., Inc.)

Mr. Southard was named for a very distinguished father. The senior Mr. Southard was called "New Jersey's favorite son."¹ His father, Henry Southard, served in the Revolutionary War and afterwards as Congressman. Samuel L. Southard gave more than twenty-five years in notable public service to his state and country. Graduating from Princeton in 1804, he went to Virginia as tutor in the family of John Taliaferro, and there studied law; but in 1815 he was a State Representative in New Jersey. There followed terms as Associate Justice of the Supreme Court of New Jersey, United States Senator from New Jersey at two different times, Secretary of the Navy under Presidents Monroe and Adams, Acting Secretary of the Treasury for a time, and for a brief period Secretary of War. Back in New Jersey he became Attorney General, and Governor in 1832.

Philip Hone often met him at important gatherings. One of these was the semi-centennial celebration of the inauguration of Washington, in 1839, which "went off triumphantly. . . . The members of the society (The Historical Society) and invited guests assembled at the City Hotel, and walked in procession to the New Dutch Church, in Nassau Street. . . . On the stage erected in front of the pulpit were seats for the orator; for Mr. Stuyvesant, the president; for myself, vice-president of the society; and for Judge Davis of Massachusetts; Judges Thompson and Betts; Rev. Drs. DeWitt, Knox and Wainwright (who served as Calvary's minister in 1850); Governor Pennington of New Jersey; Mr. Southard (then United States Senator again) and General Scott. . . .

"The ceremonies in the church were concluded by a truly apostolic benediction from the Rev. Dr. Wainwright, delivered with all that fervor and devotional solemnity which characterizes my reverend and estimable friend." At the dinner, later, "the address of Mr. Southard was particularly fine; its subject, the 'Judiciary' to which important branch of the government the orator paid a deserved tribute of homage."²

At another time Philip Hone says, "I dined with the President" of the United States and "about five and twenty gentlemen. . . .

¹ *Southard Family*—clipping from the *Rockaway* (N. J.) *Record*.

² *Diary of Philip Hone*, Vol. I, pp. 356, 358.

The President sat on one side of the table with Mr. Southard on his right.”³ Both this Mr. Southard and his father died in 1842.

With such a heritage it was not strange that the Rev. Samuel L. Southard had many friends in his native state, and bore a name familiar to many in New York as well. He was like a spiritual son to Bishop George W. Doane, who ordered him deacon in St. Michael's Church, Trenton, on July 17, 1842, and who says, “Mr. Southard repaired immediately to Belleville where with my approval, he entered on the pastoral care of Christ Church, of which he has since been elected Rector. His name belongs to New Jersey; and will, I trust sustain the expectations which justly attach to it.”⁴ This was just three weeks after his father's death, and he had graduated at the General Theological Seminary a few weeks previous.

His institution as rector of Calvary Church, when he was twenty-five years old, took place on Sunday, September 15, 1844, and the service was greatly enriched by the participation of the “Ladies and Gentlemen of the Choir of Ascension Church.” Bishop Onderdonk officiated at the institution, and later said, “I was much pleased to find that this Church, in the interval between the resignation of the late, and the incumbency of the present rector, had been greatly enlarged and improved.”⁵ This was done the previous summer. The transepts which had been added in Mr. Pyne's time increased the thirty-six pews to eighty-nine, but now these could not accommodate the people; and so the walls of the nave were brought out even with the ends of the transepts, and the front extended, so as to make room for a total of one hundred and thirty-nine pews. A further addition of a south wing followed shortly, allowing sixteen more pews. The church was still a frame building, painted, set on a brick basement, with a “pale fence.”

Four “Sheffield plated Communion plates” (probably alms-basins) had been bought for the Church; and an organ with Composition Pedals in a Mahogany Case was purchased from Henry Erben, for \$725, of which amount he allowed them \$200 on the old one. Six months later “the Trumpet in above organ being found defective

³ *Ibid.* Vol. II, pp. 8, 9.

⁴ Diocese of New Jersey: *Annual Convention Report*, 1843, p. 5.

⁵ Diocese of New York: *Annual Convention Report*, 1844.

or too weak for decent music, a new contract was made with Erben to replace it with a hautboy, which he unjustly charged \$25." Willard Ames was paid six dollars for sixth months of "blowing bellows to organ." A carpenter sent a bill for "maken one tabel for church," and for "the Siners galerie one pare of branch cudels stickes." Evidently his use of the chisel was better than his use of the pen, for he was employed again for "putting adishen to frunt Steepel." Ingrain carpeting was on the floor, and twelve Windsor chairs were added to the furnishings.

The life of the little second church was nearing its end. A much larger church was needed. The "Vestry had ascertained by experiments that the nature of the ground was such that there was great doubt whether a proper foundation could be had on said lots at the corner of the 4th Avenue and 22nd Street for a building so large and heavy as they should require," so they began looking about for appropriate lots on which to build. One block south, on the same east side of Fourth Avenue, on the north side of 21st Street (21st and Railroad, as it was sometimes called) were six lots owned by J. Watts de Peyster. They were bought for \$19,000, \$1,000 in cash and \$18,000 to be secured by Bond and Mortgage payable in four years with interest at 6% semi-annually. That \$18,000 mortgage was to play a recurrent part in Calvary's history until Easter of 1910.

Half a mile away at Broadway and 10th Street the beautiful Grace Church was nearing completion, and would be consecrated within a few months. Its architect was a young man of twenty-five named James Renwick, Jr. He had also been Superintendent of Construction for the distributing reservoir of Croton water on Murray's Hill at 40th Street and Fifth Avenue. Grace Church was called "one of the best specimens of French fourteenth century Gothic Art on the western continent." Mr. Renwick was to build the Smithsonian Institution and Corcoran Art Gallery in Washington; St. Bartholomew's Church at 44th Street and Madison Avenue in New York; some of the buildings for Vassar College; and St. Patrick's Cathedral in New York, of which it was said that "the commission was the most important one in church construction which had ever been given in the history of the Metropolis."⁶

⁶ Hamm, *Famous Families of New York*, Vol. II, p. 87.

Mr. Renwick was chosen as the architect for Calvary Church, and invited to a Vestry meeting with his plans. At first it was decided that "white marble" was to be the material; but two months later, in February, 1846, "brown stone of a light color" was selected. Horace Butler was the mason, and we wish that he had cut his brown stone so that its grain ran parallel to the ground, and not obliquely or perpendicular to it; he would have saved us considerable trouble and expense in patching it where it has shaled off in some places. John Sniffen was the carpenter for all the wood-work, including the two wooden spires. It is the same building which stands now, ninety years after, strong and solid, with a great rock left jutting up into its cellar, as if to remind any who venture thither that its foundations are upon unshakable stone.

"The corner-stone of the new Calvary Church, at the corner of 21st Street," Philip Hone tells us,⁷ "was laid yesterday afternoon (March 9, 1846) with appropriate religious ceremonies. The Bishop laid the stone. The edifice is erected by the congregation under the charge of the talented and popular young divine, Mr. Southard."

It was consecrated on Friday, June 4, 1847, by the Rt. Rev. William Heathcote De Lancey, Bishop of Western New York. A little old card of admission to the Consecration survives, about the size of a business card; at the bottom is the request please to bring your prayer-book with you.

An article in the *New York Post*, August 6, 1847, speaks of "the new and splendid church of the Calvary just erected. . . . Mr. Southard preaches here, and its erection has drawn off some of the fashion from Grace Church."

The present Communion silver of Calvary Church includes a large tankard, four chalices and three patens, marked "Calvary Church from Philip Kearny, Philip Kearny, Jr., and Susan Kearny Macomb, 1847." These were Philip Kearny the merchant, founder of the New York Stock Exchange in 1817, and its governor; his son, General Philip Kearny, Jr., who owned the site of the second church; and his daughter who had married Alexander S. Macomb. This gentleman has an interesting ancestry, being the grandson of Alexander Macomb who hailed from Belfast, Ireland, engaged in

⁷ *Diary of Philip Hone*, Vol. II, p. 273.



THE COMMUNION SILVER GIVEN BY PHILIP KEARNY, PHILIP KEARNY, JR. AND SUSAN
KEARNY MACOMB IN 1847

(Photograph by John O. Henschel)



CALVARY CHURCH AND THE OLD RECTORY

the fur trade with John Jacob Astor, became a ship-owner, and in 1791 bought three million six hundred thousand acres of land on the St. Lawrence River, including such of the Thousand Islands as belonged to New York. His son, General Macomb, at Plattsburg, New York, on September 11, 1814, "met and although the odds were strongly against him, defeated the British forces under Sir George Provost, driving them back into Canada. For this signal victory he was made Major-General, while Congress gave him a vote of thanks and ordered a gold medal struck in his honor." * He became General-in-Chief of the Army, and died in Washington in 1841.

The elder Philip Kearny, who was a Vestryman of Calvary while his nephew Philip R. Kearny was Warden and Treasurer, lived only two years longer. He was buried from Calvary at old Trinity, April 25, 1849, in his sixty-ninth year. A special meeting of the Corporation of Calvary was called to pay "a tribute of respect to the memory of Philip Kearny, Esq., late member of the Vestry."

Whereas, In the providence of God Philip Kearny a member of this Vestry departed this life on Sunday the 22nd inst. full of years and blessed with the esteem and love of those who knew him—therefore

Resolved, That this Vestry have lost in Mr. Kearny a zealous friend and fellow-laborer, one who has for several years been identified with the interests of this parish as one of its most liberal and ardent supporters. . . .

One of the needs of the church was a proper baptismal font, and Mr. Southard prepared a statement to which the penciled signatures of some thirty subscribers are appended. "It is proposed," the statement goes, "to purchase a marble font for Calvary Church, which shall be handsome enough for any building which the congregation may hereafter erect. The propriety of this cannot be doubted—and the object must commend itself to all. There are *two* sacraments. Why make a permanent provision for the administration of but *one*? Surely, wherever there is an altar, there should be a font—for without baptism we cannot commune. 'If thou hast much, give plentifully; if thou hast little, do thy diligence to give of that little.'" The

* *National Cyclopædia of American Biography*, Vol. II, p. 241.

list is headed by the rector, who contributed five dollars; the rest, with one exception, follow suit as to amount, and the list includes H. H. Elliott, William M. Evarts, J. R. Kearny, Philip R. Kearny, Sam B. Ruggles, Isaac S. Hone, Ogden Hoffman, James Watson Webb and others.

Offerings were not munificent in those days, but were improving. The Easter Offering for 1845 amounted to \$26.12½, of which the Bible and Common Prayer Book Society received \$25, and the remainder went to the poor. Thanksgiving Day came that year on December 4, and \$40.25 was given to the fund for the Relief of Aged and Infirm Clergymen. At Easter 1848 they gave \$73 to "Alms and Pious uses." The rector's salary was increased to \$1,500 a year from May 1, 1845; it was increased again in November to \$1,750; and the following March to \$2,250. At the same time a \$10,000 life-insurance policy was taken out by the Vestry on the rector's life, "to secure them during the progress of the building and paying for the new church from any loss to accrue in consequence of his death—and after that period to be held by the Vestry in Trust for the Benefit of his family." In June, 1848, they voted him \$500 for past services, and made his salary \$2,500 a year payable monthly in advance, and his house rent, and cancelled his policy of insurance. It is curious to note these many raises in salary at a time of terrific financial crisis for the church; within a year and a half a subscription had to be taken from the congregation to pay back even the salary due to the rector.

During Mr. Southard's early years many interesting personalities were added to the congregation and to the Vestry. Outstanding among them was Ogden Hoffman, a Democratic member of the State Assembly, District Attorney, Congressman, and Attorney General for New York State. "He has been styled the Erskine of the American bar. He was probably the most consummate criminal lawyer that America has produced. He was polished, suave and courteous, and never resorted to bullying or browbeating witnesses or to any other professional tricks . . . he also had a large civil practise."⁹ He once defended a young man, Richard P. Robinson, who was accused of having murdered Helen Jewett, a boarder in a house

⁹ *National Cyclopedia of American Biography.*

in Thomas Street. He delivered "an address to the jury that for eloquence was equal to any like essay; his delivery of 'That poor boy!' by those who witnessed it will never be forgotten. . . . Although scarcely a doubt of his guilt was entertained, the accused was acquitted." One pauses to remark that it is a happy development that the persuasions of emotional oratory, in court-room and in church, are long since out-moded; evidently it was good law and good ethics a hundred years ago for rhetoric to tip the scales of justice.

Other vestrymen of these years were Isaac Townsend and Abner N. Weyman, merchants; George William Wright, a lawyer; Henry H. Elliott, a commission merchant, in active connection with the Corporation for about twenty years; Charles Rhind, Jr., an iron merchant, the only member of the Vestry to oppose the purchase of the 21st Street lots, who resigned a few months later; Charles Cartlidge, who sold earthenware at 105 Water Street; and Charles A. Jarvis, a Wall Street broker, who was Clerk of the Vestry from February to May of 1848.

December 9, 1846, Mr. Southard married John Jacob Astor, Jr., and Charlotte Augusta Gibbes. This was the grandson of old John Jacob, Sr., who began the fur trade and left twenty millions to his son, William Backhouse, "the richest man in the world." This John Jacob Astor had studied at Columbia, Göttingen and Harvard Law School; and with his wife was "deeply interested in education and more especially in organizations for the benefit of children."¹⁰ Their only child was William Waldorf, born in 1847. J. J. Astor, Jr., was nominated to fill a vacancy on the Vestry, but lost the election to Timothy Kissam, of Kissam and Co., merchants. The Astors held pew 36, paying rent for some years to come.

A union of names familiar to us all today was the marriage by Mr. Pyne, in April, 1844, of ——— Constable and Henrietta Arnold. Other names found among the communicants of this time are Mr. and Mrs. Tiffany, Mrs. Dudley Field, Mrs. Isaac Hone, Mrs. Edgar Irving, Mrs. Judge Oakley, Mrs. Dr. Bayard, Mrs. Beverly Robinson, Jr. The gentlemen of these families were many of them pew-holders, but do not appear as communicants. William M. Evarts

¹⁰ Hamm, *Famous Families of New York*, Vol. I, p. 3.

was paying pew-rent in Mr. Southard's time, and forty years later the Evarts pew was number 203. Mr. Evarts was a Yale graduate, son of "Jeremiah Evarts the well known Christian philanthropist, who bred a lawyer, devoted himself to the cause of missions and the rights of the Indians." His son, William Maxwell, also a lawyer, became Assistant District Attorney of New York City, Attorney General of the United States under President Johnson, Senator, and then Secretary of State. Of the famous firm of Evarts, Choate and Beaman, both the Evarts, and later the Beaman, families were active in the life of Calvary Church. The force of Mr. Southard, despite his youth, was drawing about him some of the leaders of the day.

A letter from Mr. Southard relative to the music of the church reveals that force clearly.

My dear Sir,

I hope that in making the arrangements for music during the coming year, the Committee will endeavor to secure the services of some such *male* persons at least, as will take sufficient interest in the parish and the services of the church to attend *sometimes* on the important Holy Days—and who will not dole out their music in rigid proportion to the dollars and cents they may receive—if it be possible to do so.

Very truly yours etc.

SAM L. SOUTHARD

N. Y. 8 April 1846

Charles D. Judah, attorney and counsellor-at-law, had been the Calvary organist since about Easter, 1846.

Mr. Southard published a book, called *The Mystery of Godliness*, in 1848, dedicated to the Bishop of New Jersey by permission by "His Son." "They (the contents) are designed," he says, "to be an humble plea in behalf of the doctrine of the Incarnation of the Son of God, and of His wisdom, manifested in the plan of our salvation." They deal with the "mysteries" of our religion. The last paragraph of the book is given herewith:

"And was it for us, that this humiliation was accomplished, and all the agony and the reproach endured?—for us, the Holy Spirit witnesses?—for us, the angels testify?—for us, a Church was founded?—for us, Apostles preached?—for us, that Jesus intercedes?

—and, that we too might follow him, and share his glory, where he is, he went up in the lacerated form, still unrecovered of its wounds, in which he suffered on the tree? Oh! greatest mystery of all! It is the worthlessness of man which makes the love so wonderful—the mystery still more profound. It is the immeasurable depth, to which the divine compassion stoops, by which its greatness is revealed. It is because it rests upon the earth—that we can trace the mountain of the incarnation, to where it bathes its undiscovered top in heaven.

“Lord, we believe—help thou our unbelief.”

A year later he published “A Pastoral from the Rector to the Parishioners of Calvary Church, N. Y.” He says, “The rector affectionately asks the attention of all his parishioners to the rules and suggestions which follow. They are drawn up in accordance with the laws of the Church, and in the hope that they may promote the order and decency of the affairs of the parish. . . . In the form of a printed tract, he can counsel you far more *minutely*, than in a written discourse. . . . Be patient. Be docile. Be not ‘high-minded’; but willing to learn.” A few excerpts follow:

“You should look on the ministry as *divinely* appointed; to rule over you, and teach you; to preach the Gospel, ‘as this Church hath received the same,’ and give you the means of grace.

“Remember, also that the infirmities of the Priest, cannot prevent the usefulness of the sacraments, nor their effect. This for your comfort. . . .

“Never think of desiring any other than your Pastor to perform any act which a priest can perform. It is his unquestionable right, and ought to be your pleasure.

“Removals from parish to parish are to be avoided, if possible—never change from whim or caprice; never altogether from taste. Let God’s providence, for the most part, decide.

“Always, unless from a conscientious excuse, attend service and worship in your own parish church. Be content with the services there. . . . Itching ears are one of the heaviest judgments of God,—and mere curiosity in religious affairs may be a sin.

“Never marry one to whom you may be related nearer than the fifth degree. . . . Never marry the relations of a deceased wife, in

any degree nearer than your own. . . . You should never marry out of the faith; especially a woman,—who thereby, becomes subject to the 'law of her husband,' who may keep her away from the Church. . . .¹¹

"Use hospitality. . . . A clergyman should never be left at an Inn. . . ."

And so they run; a strange mixture of obvious common sense, ordinary High-Churchmanship, and extraordinary high-handedness; and clearly the thinking of a young man who feels his powers and the strength of his office, but needing to be tempered by more years and experience.

This "Pastoral" was published (by Cady and Burgess, 1849) with comments which are frequently unsympathetic, evidently as part of the seething ecclesiastical differences of the time. These comments include a letter from a layman to the *Protestant Churchman* of October 21, 1848, which says, "Matters and things novel are set forth as Laws, which would seem to suppose a Laity very unread, or submissive. . . . *Though the beginning is small, yet the latter end may greatly increase.*" And also this note: "The *New York Churchman* (a Puseyite Journal) of the ensuing week, re-published the 'Pastoral' with a long and highly eulogistic introduction. The Editor, after telling us that the document was not intended for publication, adds, 'Its publication, without the permission of the author, and for the malicious purpose of exposing his pastoral counsels to contempt, is a flagrant and impudent invasion of private rights, and such as could be practised only by a Journal which has no character to lose, either for truth, for charity, or for decency. We have somewhere seen an illustration, in which a noted preacher is exhibited as teaching his children the eighth commandment, with his finger on the word "*not*"; and it seems to be on much the same principle that the *Protestant Churchman* has proceeded, in spreading before its readers the counsels of the rector of Calvary; it has sunk the negative part of two divine precepts, having first stolen *the pearls*, and then *cast them before swine.*' From this elegant extract we learn

¹¹ Evidently no allowance is made for the possibility that she might be so persuasive a Christian that she might lead him to church with her, so that the "unbelieving husband is sanctified by the wife." (I Cor. 7:14).

the opinion entertained by the courteous and amiable Editor, of the readers and patrons of the *Protestant Churchman*, including, as they do, many of our most estimable Bishops and clergy. Spreading Mr. Southard's *pearls* before such men is casting them before *swine*. . . . The 'counsels' said to be stolen, appear on their face to have been 'given in the form of a printed tract'; and to have been gratuitously distributed to hundreds."

From his sermons and letters, as well as from the comments of his contemporaries, we see in Mr. Southard a man of ability well beyond the average, assured till he becomes sometimes dogmatic, independent, with real affection for his people. He has an imaginative mind. He purposes to lead his people into the spiritual life by firm adherence to the rules and tenets of the Church. Already, young as he is, he has drawn about him a group of men whose minds are of the keenest, and whose sense of service to be performed, especially in the field of politics, is as broad as the nation.

A month before the laying of the cornerstone for the new church, Mr. Southard declined a call to go to Trinity as assistant minister,—a call which was considered very important in clerical circles, with the possibility of the episcopate looming large in the distance. Philip Hone, a member of the Trinity Vestry at that time, was sorry about Mr. Southard's declination: "February 16, 1846—Mr. Southard declines the call as assistant minister of Trinity Church. I regret it, but did not hope for a different result. His acceptance would have had a two-fold favorable operation. We should have had an excellent young minister, good now, and of an age and disposition for improvement. We should also have escaped another, who will, (in case of his being chosen by party management, for that is to be found even in holy places of religion) give great dissatisfaction to the moderate Episcopalians, who prefer the word of God preached in the spirit of peace and good-will, to the establishment of an unessential dogma, and who wish the Scriptures taught in the spirit in which they were written. The rejection of this offer is a great sacrifice on the part of Mr. Southard, which cannot fail to endear him to his congregation. The place he refuses is in present value one of the most lucrative and honorable of the church in the United States; and for such a man as he, so young, so eloquent, and so accom-

plished in his holy profession, an almost certain reversion (if he lives) of the dignity of bishop of the diocese. All this he resigns to continue the charge of his little, cottage-like Calvary Church, and some \$1,500 or \$1,600 a year. If he had their hearts before, he must have them now, body, soul, and all." ¹²

¹² *Diary of Philip Hone*, Vol. II, p. 269.

VI

RELIGIOUS PRINCIPLES OR WORLDLY POLICY?

THE new edifice of Calvary Church was finished and consecrated, and a vigorous and eloquent young rector was drawing an enviable group of people about him. The outward signs pointed to smooth sailing and an enlarging opportunity. But actually the church was facing three years of crisis so severe that she nearly went under completely. And real tragedy eventuated for the young head of this parish family. A study of the situation in which they then found themselves, and some of the principles involved in the attempt at its solution, should throw light upon similar situations which are not wholly unfamiliar today.

In order to finance the new building, forty men had been found who were willing to subscribe for choice pews at \$500 each, the ground rent on each pew to be \$20 a year thereafter. That seemed to those charged with the parish finances to be a wise plan at the beginning, but as time went on the original payment had been used up, and the \$20 a year became a pitiful annual return from the forty best pews in the church. There lingers in Calvary's oral tradition the memory of the "forty thieves," but we must in all fairness remember that, without the Vestry's consent, this plan could never have been adopted.

Before the building had finally been completed, the Vestry realized that more money was needed, and it was agreed that "the original Forty subscribers for Pews be notified of a meeting, to lay before them a statement of the pecuniary situation of the Corporation of Calvary Church, and to devise if possible means for the completion of the new church edifice." This was September 8, 1846. A few months after, two of the original subscribers made generous offers. Colonel Thom exchanged his \$500 pew with its \$20 ground rent, which was only 4% on the valuation, for a \$1,000 pew (the first long

pew from the front on the south side of the middle aisle,) and offered to pay ground rent of 7% on the valuation. Mr. John H. Swift offered to relinquish his pew, number 123, for exactly what he had paid for it, \$500 plus the interest; and the Vestry, wishing that many others would do likewise, sent him great thanks for "his very handsome offer." Where, we ask, were the other thirty-eight subscribers?

The new church had two hundred and twenty pews, so that there were some one hundred and eighty to be disposed of after the forty subscribers had chosen the best and a few others had been assigned. A sale at Public Auction was therefore arranged, and twice postponed, in the spring of 1847; but the day after the auction the Vestry talked of an appeal to Trinity for \$25,000. The rector's written opinion of the whole problem is worthy of very careful scrutiny:

New York 15 June 1847

To the Wardens and Vestrymen of Calvary Church—
Gentlemen—

The present condition of the affairs of Calvary Church induces me to submit a few thoughts for your consideration.

The plans which have been proposed, by the Vestry, have not succeeded, owing in the opinions of different persons, to different causes.

The application to Trinity has failed. The relation in which the church stands to various creditors and contractors is not only one of embarrassment, but, while the ability to meet these claims is to be found in the congregation, one of dishonor. As a corporation we may be insensible of this—but, by us all, as *individual Christians*, it must be acknowledged.

There is ability, in the congregation, *ten times over*, to meet every claim and place the Church out of debt, without any burden being laid upon any. And if the Vestry will entertain for a moment the idea, of men giving "expecting nothing in return," they will be ready to acknowledge it too.

I regard the Vestry as the *representatives* and *agents* of the congregation to which they belong—and the people whom they represent as under obligation to sustain them. And you will excuse me for saying, that, I consider the fact, that you have looked *elsewhere* for support, as the cause (providentially) of your failure. Nothing but home feeling and love can be relied upon. May it not be a judgment for having

failed to ask, and therein despised the free-will offerings of our own congregation?

When they shall have been applied to, and have failed to answer the call, my mission will be plainly fulfilled.

My *own* position is one of greater publicity—and hence of greater trial. And all the circumstances of the case, and the worldly and rapacious feelings which now and then are exhibited, render my situation one of great anxiety and discomfort—such as no layman, no private individual is able to appreciate—and which cannot long remain as it is. And I earnestly hope that the Vestry will aim at nothing less than a prompt and satisfactory adjustment of the claims against the Church.

I do not desire to be rash—and am ready to do what shall clearly appear to be my duty. And if, in the opinion of the Vestry, the affairs of the Church are not capable of proper adjustment and it is deemed advisable, my resignation will be at the disposal of the Vestry.

Hoping that the Vestry will be guided by religious principles and not by maxims of worldly policy—and praying for all personal blessings for every one of you,

I remain

Sincerely your Friend and Pastor

SAM L. SOUTHARD

Here is as fine a statement of “religious principles” as can well be found, and a noble challenge from a spiritual leader to his Vestry concerning finances. The moral obligation of debt, the presence of adequate means in the congregation, the expectation of genuine faith in the people’s readiness to respond to spiritual challenge, the sin of asking from others what one refuses to do oneself, the impersonal view of his own fate, and the final summarizing of the issue in the phrases “religious principles” or “worldly policy”—this is simply magnificent. A man who could write such a letter might have voiced similar ideals with still more force in the hearing of his people, had the Vestry had faith and courage enough to follow his admirable lead, and backed him in the venture. Mr. Southard makes no mention of the “forty subscribers” and their holdings; the issue was some kind of spiritual timidity in the Vestry which caused them to refuse to ask help from the congregation with enough confidence and persuasiveness to get it.

But the same day the Vestry “Resolved that an application be

made by the building Committee to obtain a loan of \$35,000 to \$40,000 upon a mortgage upon the Church with a Bond of the Forty Subscribers severally for their equal proportion thereof, the proceeds of the said loan to be applied first to the payment of the Bond and Mortgage to John Watts De Peyster, and secondly to the payment of the notes of said subscribers amounting to about \$16,000, and the balance to the floating debt of the Church.

“. . . A communication having been received from the Rector the Rev. Samuel L. Southard, and read by the clerk, in Relation to the present very embarrassed condition of the Church

On motion of Mr. Maynard,

Resolved

That a Committee of Ogden Hoffman and Timothy T. Kissam be appointed to communicate with the Rev. Mr. Southard and explain to him the proposed action of the Vestry in relation to raising money to liquidate the floating debt of the Church. . . .”

Their answer to Mr. Southard was the answer of men with business training to what, one feels sure, sounded to them visionary and impractical; it was in terms of something they understood, a loan secured by Bond and Mortgage. But Mr. Southard had been talking of something entirely different, of something which might and probably would have led to a far better outcome: of Christian stewardship, of giving without return, of the sacrificial outpouring of self and substance which was to characterize the giving of the parish in later decades. This seems to have been beyond their comprehension; they were sincere according to their lights, but they lacked spiritual vision and insight. Just eighty years later another Vestry of Calvary Church faced an issue which involved more than a third of a million dollars; the same voices of caution and “worldly policy” were heard, the same challenge of “religious principles” was faced; how one wishes that that early Vestry could have experienced the happy outcome of choosing to build upon “religious principles”!

By the end of the summer of 1847 they owed for carpets, furniture, insurance, architect’s fee, and organ; and to a list of eighteen other creditors in amounts which varied from five thousand dollars to thirty. In October a committee of seven *from the congregation* were appointed to devise means for relieving the Church from its embar-

rassments: Judge Thomas J. Oakley, Samuel B. Ruggles, Fanning C. Tucker, John Griswold, Dr. Lucius S. Comstock, James Watson Webb and Ephraim Holbrook, to act with three from the Vestry, Philip Kearny, Philip Reade Kearny, the Treasurer, and Henry H. Elliott. The only plan they could find was in terms of pew rents; and in January, 1848, they had twenty-seven of the pews conveyed to them as Trustees; and they undertook to find out how many of the original subscribers would return their pews for scrip to be issued to them, which they could use towards purchasing other pews thereafter. The Rectory, adjoining the church on 21st Street, was neither finished nor paid for; it was conveyed to the builder on condition that he complete it, and he then leased it to the church until such time as they could pay for it.

A new organ was built into the gallery at the back of the church, by Wm. H. Davis and Richard M. Ferris, at their factory, 293 Bowery, for \$2,500. This also was not fully paid for; and so the builders agreed to lease it to the church for two years in May, 1848. But in December, 1849, the church evidently had not even been able to pay its rent, and at a Sheriff's sale "for the right and interest of Calvary Church to the organ in said church," Dr. Lucius S. Comstock, vestryman, bought it in for \$10.

It is hard to resist the conviction that the Vestry had, by unwise expenditures toward which there seemed no likely support from the congregation, precipitated a financial crisis which caused them to take almost desperate measures. They finally resorted to using pews in payment of as many of the clamoring creditors as would take them. Five were assigned for carpets and for furniture; three to Mr. Renwick the architect; others to various creditors, in September, 1847. A little money came in from the sale of the old church building on 22nd Street, under the hammer of Mr. Bleecker the auctioneer on June 6, 1848, at four P.M.!

The Committee on the Financial Condition of the Church in June, 1848, after studying the whole situation, and noting the large number of pews from which they derived no income, reported that "unless we can . . . supplant all temporary and secondary expedients for the relief and support of the Church, the struggle in which

the Vestry have been so long engaged will terminate in a signal overthrow. We labor in vain unless we can bring home to the congregation a full conviction of this truth that if they desire to worship *here* the God of their Fathers, they must not only occupy the seats but in just measure with which God has blessed them with the means, they must pay back for his service into his treasury.

"And as a first step towards this end your committee recommend that the owners of the well-known forty pews be notified that the revenues of the Church are insufficient for its support and that they be requested to surrender their pews to the Vestry on terms satisfactory to them, that the values may be readjusted and the rents increased and thereafter, that measures be adopted for selling at Public Auction on some day in October next all the Pews within control of the Vestry.

"The second measure proposed by your committee is that the rector be requested to give notice in such manner as he may deem expedient that a collection will be made for the support of the Church on each Sunday morning in the year not appropriated to other objects.

"The third measure proposed by the Committee is the adoption of a rule of supreme obligation upon the Vestry and affirming it as a principle for the guidance of their successors that the revenues of the Church drawn from all ordinary sources are to be held by the Treasurer as a trust fund and applied primarily to the current expenses of the Church; and that every alienation of this fund which interferes with the prompt and full payment of the salary to the Rector and of every servant of the Church is a violation of that trust. . . ."

It was at this time that they raised the rector's salary to \$2,500 and gave him \$500 for past services. He sent a most appreciative answer.

New York

16 June 1848

I hereby express to the Vestry of Calvary Church, my grateful acknowledgment for the provision which was made for my comfort in their appropriation of the 13th June; and especially for the gift of \$500 for my past services which has afforded me great gratification and given me

the most essential relief. Praying for every blessing upon you as individuals and for the entire success of your efforts in behalf of the Church
Believe me

With respect and affection

Your friend and your Pastor

To the Vestry

SAM L. SOUTHARD

of Calvary Church, N. Y.

The bitter struggle to raise the necessary money was spurred on by an intimation from Trinity that she would take over the \$18,000 mortgage on the Church property at 22nd Street, if Calvary could show by a certificate that, otherwise, she was out of debt. The following letter tells the story.

New York, June 24 1848

To the Corporation of Trinity Church, New York.

The undersigned clerk of the Vestry of Calvary Church in conformity with instructions given him by the said Vestry, doth represent to your Corporation that after a long struggle with numerous obstacles they have finally succeeded in placing themselves in a condition to appear before your Body with a certificate that they are enabled to avail themselves of your kind and liberal proposition to assume the mortgage to J. W. De Peyster of \$18,000.

In doing this the Vestry have been compelled to part with a large amount of Pews from which they derive no income and have therefore diminished very sensibly the revenues of the Church. They have also been compelled to appropriate a portion of their income to the payment of small debts and have yet to provide for an iron railing to enclose their premises and complete some necessary arrangements of their edifice. Their income therefore will be insufficient for some time to come for the payment of their necessary expenses and they will be obliged to look to the congregation for additional contributions to make up the deficiency.

Under these circumstances they earnestly and respectfully ask your corporation to pay the interest which has accrued upon the De Peyster mortgage since the 29th day of November 1847. The amount of money sufficient to enable the Vestry to appear before you with a certificate that they were relieved from their embarrassments was nearly all subscribed several months since but unexpected difficulties have delayed the completion of their arrangements until this time.

In consideration of this fact and also of the fact that the individuals

of the Vestry have made large donations we trust you will not deny this our last petition and so enable us in coöperation with our indefatigable Rector to give our energies in our appropriate spheres more entirely to the advancement of the interests of Christ's Church in that portion of our Lord's Kingdom where we have our dwelling place.

All which is respectfully submitted

DAVID HUBBELL HOYT,
Clerk.

In July Trinity responded that the certificate was approved, which meant that they would assume the \$18,000 mortgage, but denied the petition for payment of interest. Thereupon Mr. P. R. Kearny paid the interest amounting to \$545 to Mr. de Peyster. In order to buy back pews assigned to creditors, and begin to collect income on them, the Vestry arranged another mortgage for about \$15,000; for the assumption of the other mortgage by Trinity did not care for interest and running expenses.

Then still another creditor appeared, Mr. Weir of West Point, asking payment for his designs and drawings for the chancel windows of the Church. The rector was asked to reply to him that "the present condition of the finances of the church will not allow of an appropriation for this purpose, such as would be satisfactory to the Vestry or proper to offer to him; and that as soon as the funds of the Church are in a condition to warrant an adequate and suitable compensation for the purpose the Vestry will make such appropriation." \$50 was sent him as an advance.

Robert W. Weir, the designer of our old and well-loved windows round the chancel of Calvary Church, was an artist of note. Eighteen years before this time, Philip Hone saw some of his pictures in the spring exhibition of the National Academy of Design, and said, "This artist is improving astonishingly." When the professor of drawing at West Point resigned, Hone wrote in Weir's behalf to the Secretary of War who replied "in the most frank manner, that if the place became vacant Mr. Weir should have the appointment."¹ He got it, and was at West Point when he transferred his designs for the Calvary windows and painted them upon glass. The paint

¹ *Diary of Philip Hone*, Vol. I, p. 103.

has corroded during the years, and the building of Calvary House close against the apse of the church has further darkened them; but the force and fascination of the picture of the empty Cross, with the Easter sun coming up upon it, and of the serpent in one of the windows to the left, is undimmed; it would be hard to imagine Calvary Church without them. Sixty-five years later a letter from his son, Mr. John F. Weir, concerning the date of the windows, says, "I can give this date only approximately as about 1850, perhaps a year or two earlier." We know, from bills, that the designs were made in 1847; and three years later he had not received final payment.

In December of 1848 Trinity, perhaps having heard of Calvary's continued difficulties (Dr. William H. Hobart was now a Vestryman at Trinity, and could be expected to continue his interest in the Calvary which he had helped to start), decided to assume the small added burden which she had refused:

Office of the Corporation of Trinity Church.
New York Dec. 1 1848

Dear Sir:

I have paid Mr. De Peyster the half year's interest due to him on the 29th inst upon the bond of Philip R. Kearny which is secured by a mortgage of the land upon which Calvary Church is built. Trinity Church has agreed with Mr. De Peyster to pay the money secured by this mortgage with all interest thereon. . . .

To complete the transaction now, Trinity Church should receive the bond and mortgage of Calvary Church for 18,000 dollars, payable on the 29th Nov. 1849 with interest, the bond to be dated 29 Nov. 1848, that being the day on which Trinity Church assumed the debt. . . .

It was not unusual for parishes in need to ask Trinity for help, and very large sums had been loaned or given to Grace Church, Zion Church, St. Luke's, St. Thomas', St. Bartholomew's and others.

In May, 1849, the Vestry, with the floating debt of the Church hanging over them, called on every pew-holder with a financial statement of the Church, and its indebtedness and pressing needs; this helped, but "the aggregate sums obtained were not sufficient to pay off the floating debt of the Church." So a meeting of all pew-

holders and pew-renters was called, "to whom shall be submitted . . . the plan . . . to extricate the Church from its pecuniary difficulties—to such owners of the forty privileged seats as are present that they advance their ground rent from \$20 per annum to 7% on the Church valuation of their seats . . . all members present be requested to subscribe to pay off the floating debt of the Church."

They sent another long letter to Trinity Church, telling of an aggregate debt of about \$22,000, of a shortage for the current year of about \$1,700, of the "faint encouragement" of the parish meeting, and the fifty unrented pews. They therefore appealed to be made a Chapel of Trinity, "provided the consent thereto be obtained from a majority of the pew owners of Calvary Church," or ask Trinity to devise some other better plan. The conclusion is plain: if Trinity cannot help them, they must sell Calvary Church at public auction. This petition was presented to Trinity, but the Committee from Calvary was informed that "after much discussion and due deliberation, they (the Trinity Vestry) resolved that it was not in their power to accept the propositions of your committee, nor in any way whatever afford any aid or relief to the Vestry of Calvary Church."

Thereupon a committee of three was appointed to find the best plan for disposing of the building and grounds; but no final action was to be taken without the approbation of the Vestry duly assembled. In July a suggestion was made that some "gentlemen would subscribe to pay off the floating debt and provide for the mortgage for \$15,000, and save the Church from sale, provided the expenses of the Church be kept within its income." One suspects that more assistance might have been forthcoming previously if someone had dared to suggest this most wise provision, and the Vestry had sought to follow it at an earlier date.

It is not difficult to imagine Mr. Southard's personal feelings during this time, his work going forward all the while, interesting and eminent persons being attracted to the Church; but over all the shadow of debt, fear and perhaps lack of understanding between him and his Vestry. On September 12, at the Vestry meeting, the hammer fell:

Morristown N. J. 8 Sept. 1849

To the Wardens and Vestrymen
of Calvary Church, New York
Gentlemen,

I hereby offer my resignation as Rector of the parish to take effect on the first of October.

With sentiments of Affectionate regard

I remain Sincerely your friend

SAM L. SOUTHARD

The resignation of their Rector, the Vestry then tabled promptly, and

1st—Resolved, That we have just heard read with deep regret the letter of resignation offered by our Rector the Rev. S. L. Southard in consequence (as we believe) of the embarrassed condition of this Corporation . . .

2nd—Resolved, That in the opinion of this Vestry the privilege of choice of pews and twenty dollars annual *ground rent* offered by the projectors of the church to the original 40 subscribers for its erection and accepted by them, has operated greatly to produce the present difficulties as to its revenue, and that it will be found utterly impracticable to continue permanently and successfully the services of this Church while these privileges are claimed and exercised.

3rd—Resolved, That a committee of three be appointed to take such steps as may be found practicable and equitable for the speedy extinction of these privileges by a voluntary relinquishment of them (if possible) by their present holders.

4th—Resolved, That a meeting of the owners of pews be called by the Vestry for Monday evening 17th inst. at 6½ o'clock for the purpose of laying before them the present exigencies. . . . A circular . . . to be sent to them. . . .

5th—Resolved, That the resignation of the Rector be laid on the table.

6th—Resolved, That this Vestry record with emotions of affectionate gratitude their full confidence in the pastoral course of their Rector and regret the necessity which has induced him to the course which he has now felt himself compelled to pursue.

At the Vestry meeting five days later, September 17th, 1849, "Dr. Peckham moved that the resignation of the Rector (which was laid

upon the table at the last meeting) be accepted. The motion was seconded by Mr. Carpenter. After some debate, the Ayes and Noes were called for by Mr. Hoyt and upon vote being taken there were in the Affirmative, Messrs Kearny, Taylor, Peckham and Carpenter; in the Negative, Messrs Comstock, Hoyt, Beach, Dayton and Averell. Dr. Peckham's motion declared lost."

With the exception of the two Wardens, Captain Taylor and Mr. P. R. Kearny the Treasurer, all of this Vestry were new men; three of them having been elected in the year before, the other four at Easter 1849.

We must tell something about them. David Hubbell Hoyt, the Clerk, married Mary Darley Ogilby, lived at 11 Fifth Avenue and had his office at 48 Pine. Jacob S. Carpenter, broker of 67 Wall Street, was grandson to the shipmaster William Carpenter and his wife, née Grant, whose father had been the first person to import potatoes from abroad.² Dr. Lucius S. Comstock, a non-graduating student of the College of Physicians and Surgeons about 1830, sold drugs at 53 Vesey Street and lived at 70 Union Place. Dr. Walton H. Peckham was also a non-graduating student of the College of Physicians and Surgeons in 1823. "He bought land where the Fifth Avenue Hotel now stands," and became the "famous Dr. Peckham, who lives up at the corner of Fifth Avenue and 23rd Street. . . ." ³

George Templeton Strong, the lawyer, who was to be a member of the executive committee and treasurer of the United States Sanitary Commission during the Civil War, had been elected to the Vestry in 1849, but resigned. William J. Averell was of Averell and Brown, brokers, at 29 Wall Street. Lewis Beach was a merchant who lived on Irving Place. William C. Dayton worked at the Customs House and lived at 84 Lexington Avenue. Joseph D. Beers was a broker of J. D. Beers and Co.; Scoville says, "J. D. Beers is a high-toned Episcopalian, and was once a great friend of Bishop Hobart. He always liked live preachers. Dr. Hawks was his man for many years and he used to attend Calvary Church." ⁴

² Scoville, *Old Merchants of New York*, Vol. IV, p. 36.

³ Scoville, *Old Merchants of New York*, Vol. I, p. 83.

⁴ Scoville, *Old Merchants of New York*, Vol. III, p. 110.

These changes in the Vestry may be taken as proof that experimentation was going on, in the attempt to find a way out of their difficulties. On September 26, 1849, Mr. Averell offered the resolution that, "Whereas, in the opinion of this Vestry there is a good prospect of arranging the pecuniary difficulties of this Church if the Rev. Mr. Southard will resume his duties as rector, Therefore, Resolved, That we do earnestly and affectionately urge him to withdraw his resignation now before the Vestry. . . . Carried." Whereupon Mr. Southard generously replied, saying in part, "Moved by this consideration, that by my return, I may be instrumental in relieving from its embarrassments, a Church, in the prosperity of which I feel so deep an interest, I hereby withdraw my resignation." He gave them about three weeks in which to prove to him that they intended to deal adequately with their problem, but evidently matters were no better, and he sent the following letter to them at the October meeting:

New York, 17th Oct. 1849

Gentlemen,

I am constrained by what to me, is a sense of duty, to tender my resignation and ask that it may be accepted at once and to take effect at this time. I will not argue the matter and trust there may be no debate upon the subject.

Whatever momentary trouble it may cause, I am sure that *in the end* it will prove to be the best.

I have only to add that my determination is *fixed* and to express the pain with which I sever the ties which have bound me to this congregation, and the prayer that those of us who may have erred, may be forgiven, and that all of us may be blessed.

Affectionately yours, etc.

SAM L. SOUTHARD

To the Wardens and Vestrymen
of Calvary Church

A committee was appointed to report at the next meeting: they did so, submitting the following resolutions to the Vestry, which were passed and sent to Mr. Southard with the letter accompanying:

Resolved, That the Vestry are of the opinion that the Rev. Mr. Southard has felt himself constrained to tender his resignation in consequence

of the pecuniary embarrassments under which this Vestry have for some time past been placed and not from any desire to separate from a people to whom we have reason to suppose he is endeared by many tender and heartfelt associations.

Resolved, That this Vestry cherish with emotions of deep gratitude the zeal with which the efforts of the Rev. Mr. Southard for the spiritual improvement of the people committed to his care have been displayed; and that his fidelity to the interests of the Church have excited in us deep admiration and sincere regard.

Resolved, That in parting with our beloved Rector we are moved with feelings of inexpressible regret, and the deepest sorrow that we feel ourselves under the necessity of pursuing the course now adopted.

New York. October 27 1849

Rev. and Dear Sir.

We the undersigned Church Wardens and Vestrymen of Calvary Church in the City of New York herewith transmit an attested Copy of resolutions passed at a meeting of our body held at the Vestry room this evening pursuant to an adjournment, from which you will perceive we have deemed it proper to accept your resignation.

In bidding you farewell as our Rector and pastor we embrace the opportunity of expressing to you the pleasure with which we shall refer to our official intercourse and the affectionate and grateful remembrance with which we shall ever enshrine in our hearts the many privileges we have received from you as Pastor and teacher—and the many delights we have enjoyed with you in the service of the Church and the communion of Saints.

Be pleased to accept from all and each of us our best wishes for your personal welfare and your future usefulness to the *Church of God* and receive assurances of the affectionate regard with which

We Remain Rev & Dear Sir

Very faithfully Yours

(Signed separately and individually
by the Wardens and Vestrymen.)

Mr. Southard was welcomed back in New Jersey by Bishop Doane, and the following May was made rector of a church called the House of Prayer, in Newark, where his work prospered and he was happily free from financial anxieties. In 1855 he went to St. John's Church, Buffalo, as its fourth rector, where he stayed for two

years. In 1858 he was living in Philadelphia, and in 1859 in Boonville, Missouri. In 1859 he resigned from the ministry, and died suddenly soon afterward in St. Louis.

That this story constitutes a real tragedy, no one will deny. And it is difficult to put the blame in one place. Our sympathies go out to the rector himself, as we watch the results unfold, especially in his personal life; the episode in some sense broke him, it is clear, and wasted the unusual powers with which he was gifted. And yet a deeper faith and more patience might have caused him to act somewhat less sheerly, and enabled him to lead his Vestry along until they saw matters differently. Did Mr. Southard know more about "religious principles" than about the power of actual faith? Was there throughout too much focus on finances, and too little on such personal dealing with these men on the rector's part as might have changed both the quantity and quality of their faith?

The Vestry does seem most largely to blame. Their efforts to raise the money seem listless and half-hearted, with Trinity always as the hoped-for anchor to windward. It is no wonder, with men of wealth and notable public service in the congregation, that Trinity did not assume a larger part of Calvary's burden, even though they thought well enough of Mr. Southard to offer him an important office in their own parish, and must have known how this would relieve him. Was it spiritual immaturity that lay behind it, were they such spiritual novices that they were kept from following the rector's sound counsel? We know that many of them were new to the Church and its ways. Or were they cautious, indifferent and worldly; was it plain sin that broke Mr. Southard, and with which he was dealing? Whichever it was, we must admit that he should have realized that the solution to immaturity or worldliness lay in a deeper consecration to God; and that as their spiritual leader he should have known how to bring this about. Did he have, one wonders, a false divorce in his mind, common enough still amongst both clergy and laity, that the minister's function is spiritual, and the Vestry's material? If so, it of course lowered the Vestry's conception of their office, reducing it to the plane of business routine without inspiration; and it also kept Mr. Southard from spiritualizing the business affairs of the Church by throwing the force of his

own convictions into matters like the raising of money, which left this whole important matter in the hands of a spiritually immature and inadequate group who were unable to put the problem to the congregation in such a way that they should understand the privilege of giving. It would have taken a few thorough conversions in that Vestry to bring about a true reliance on God, with the consequence of wiser outlay of money and probably more of it entrusted to them for His work. It is the absence of these that constitutes the heart of this tragedy.

VII

AN IMPORTANT INTERIM

A SENSE of shock and bewilderment must have come upon Calvary parish when they realized that Mr. Southard had finally gone, together with considerable criticism of the Vestry; and just two months after his resignation, they planned to hand in theirs.

November 13 1849

To the Congregation of Calvary Church,

We, The undersigned herewith respectively resign into your hands their office as Church Wardens and Vestrymen of Calvary Church to which they were elected on Easter Tuesday last—the said resignation to take effect on the first day of December proximo or within five days from the period when their successors are appointed.

We have unanimously agreed in Vestry meeting at which our body was entirely represented with the exception of Mr. Beach (who is at present in St. Louis) upon the adoption of this measure, not from any unwillingness on our part to perform, to the best of our ability the duties you have assigned us; nor from any desire to shrink from the responsibilities you have imposed upon us, but because we hope that in the present emergencies and necessities of our parish, the administration of its affairs if committed to a new Vestry would give more general satisfaction to the members of the parish and conduce more fully to the interests and prosperity thereof.

We take the liberty of suggesting the importance of a prompt attendance of the electors of the parish upon the day appointed for choosing our successors and hope that by a judicious selection from your number you may be enabled to elect a body of gentlemen whose attention to the trust confided to them will secure the approbation of all.

But before this proposed action, which was never carried out, the Vestry had done a very wise thing. On November 6 a committee was "instructed to tender a unanimous call to the Rev. Jonathan M.

Wainwright, D.D., an assistant minister in Trinity Church, to fill the vacancy in said rectorship. . . . The same committee . . . are hereby empowered to present an application to the rector or Vestry of Trinity Church, requesting that the parochial charge of Calvary Church during the vacancy in its rectorship be placed under the clergy of Trinity Church and that the application embody the fact that this Vestry have tendered a call to the Rev. Dr. Wainwright."

Dr. Jonathan Mayhew Wainwright was at this time fifty-seven years old, with a distinguished career behind him, rich personal gifts, and the ripeness of experience which Calvary needed. Few men could have brought to her, in this time of crisis, the steadying hand and the enlarged vision which Dr. Wainwright brought.

In a letter to him, the Vestry begged "permission to leave the matter of salary an open question for the present and any further information that you may desire upon the affairs of the parish will be given at any time if you will address us a note or make an appointment for a personal interview."

Dr. Wainwright acknowledged the honor on November 9, but asked for time to consider the call to the rectorship. "I the more readily solicit this as I trust your application to the Clergy of Trinity Church to take temporary charge of your Parish will meet a favorable response and that we shall by this arrangement be enabled to make the period during which your rectorship shall be vacant as little inconvenient to your parishioners and injurious to the interests of your Parish as possible. . . ."

The answer from Trinity was favorable, as he led them to expect, and must have brought new hope with it:

Nov. 14 1849

Gentlemen,

In compliance with your request as a Committee of the Vestry, we will cheerfully take the Parochial charge of Calvary Church, supplying the services therefor during the vacancy in the Rectorship, provided it do not continue beyond Easter next.

Yours very respectfully and truly

WM. BERRIAN

JONA M. WAINWRIGHT

ED. Y. HIGBEE

M. P. PARKS



UNION SQUARE SHOWING CALVARY CHURCH IN RIGHT BACKGROUND—1849

Artist, James Smillie

(By Courtesy of E. P. Dutton & Co., Inc.)

In the coming of Dr. Wainwright, Calvary had secured the services of one of the outstanding leaders in the Church. His colleague Dr. Higbee¹ described "the graceful, impressive manner, and the commanding presence" . . . of this man who "truly was,—one of the most distinguished preachers in the American Church."²

"His nearest friends, particularly, . . . believed in his disposition and his will to use his all of strength in the service of his high calling. . . . They knew his remarkable powers of labor and of endurance . . . his persevering parochial diligence . . . that constant devotion to a round of duties which would be likely, even in early life, to break down the bodily if not the mental energies of an ordinary man. . . . The habit of his life was to seek instruction and refreshment in a varied and liberal range of study . . . no department of letters, or of the arts, was without interest to him . . . in the highest circles of learning, taste and refinement, no one was more welcome than he . . . he was known as a *social* man—cheerful, and genial, and joyous." The same passage speaks of his "presence punctually, at the precise time, wherever his public duties called him—his habitual rising to his work before the dawn of day—his midnight vigils of business, of study, and of devotion—his intervening visits in sunshine and in storm, far and near, through the streets and lanes of the city, to the cellars and the garrets of poverty, misery, sickness and death."³

It was a man of large mould who laid his hand on Calvary's helm in the dark hours of 1850. He was born in England in 1792, and always held a deep affection for the land of his birth. His father, Peter, had married Elizabeth Mayhew, daughter of Dr. Jonathan Mayhew, a Congregational minister, who "was a woman of marked intellectual ability, a fine poetic taste, and singular powers of conversation." When eleven, his parents returned to this country. He prepared at the Academy at Sandwich, on Cape Cod, for Harvard where he graduated in 1812. He always loved church music, serving voluntarily as organist in old Christ Church, Cambridge, while a student. He was made a Proctor of the University, and Instructor

¹ Mr. Southard married Miss Virginia Elinor Higbee; this Dr. Higbee baptized Samuel L. Southard, Jr., in Calvary Church, Feb. 2, 1847.

² Wainwright, *A Memorial Volume*, 1856, pp. 6, 10.

³ *Ibid.*, pp. 14, 15.

in Rhetoric. He studied law, but found it uncongenial; and, chiefly under the Rev. Dr. Gardiner of Trinity Church, Boston, entered the ministry.

His first parish was Christ Church, Hartford, where he began work in May, 1818. That same year he married Amelia Maria Phelps, of New Haven, and they had fourteen children. In that parish he organized the first missionary association which it had. In 1819 Trinity Church, New York, lost one of its clergy, Dr. Brownell, who became Bishop of Connecticut. Mr. Wainwright succeeded him at Trinity.

In 1820 he was called as rector of Grace Church, New York, but he declined. They renewed the call six months later, and he accepted, giving thirteen years of his life there, and exercising a ministry of wide and profound influence. He went to be rector of Trinity Church, Boston, but remained only a short time; twice recalled to Trinity, New York, he accepted in January, 1838, returning as assistant minister but with larger responsibilities than before.

Calvary chose well and aimed high in asking Dr. Wainwright to come to them. The Vestry still hoped that Trinity would take Calvary over as one of its chapels; and when the Corporation of Trinity said that legislative difficulties prevented taking over such a property, the Vestry set about getting the law altered in Albany, and accomplished it. So they were in position to make definite overtures to Trinity on April 4, 1850:

"The Vestry of Calvary Church . . . propose to the Vestry of Trinity Church to convey to them their Church edifice and furniture . . . together with the ground upon which it is erected, if they will agree to assume and pay all the obligations of said Vestry . . . and permit the present owners of pews . . . to retain their rights and privileges . . . to constitute it a chapel to their Church. . . . Statement of obligations of Calvary Church herewith transmitted. . . ."

This application was "respectfully declined," whereupon they asked for help from Trinity in defraying the legal expenses of having procured the amendment to the law at Albany! The wisdom of the old Mother-church of the Diocese is clearly instanced in her steady refusal to allow Calvary to dump its obligations into her lap,

as well as by her generous loan of her distinguished assistant minister; doubtless her Vestry and clergy believed that a little mature leadership might carry Calvary out beyond her present difficulties, and that her independence should be preserved.

The cause of missions was only beginning to be heard in the land. Missions within organized dioceses had their place, but the Church had not shown great interest in what we today know as "missions," the far-flung extension of the Gospel to the whole world. One of the strongest voices to rouse the Church from this state of complacency was Dr. Wainwright's. On Tuesday, May 13, 1828, he had preached a sermon in St. James' Church, Philadelphia, called "A Plea for Missions," which "electrified the Church." In the course of it he said, "Our attention then is to be directed towards the duty of sending forth the Gospel of Christ, as widely as possible, even till it reaches the ends of the earth, and penetrates every desert place upon its wide circumference. . . . Cold selfishness, and cowardly policy, and lifeless attempts, have been too often and too long the characteristic of many of those who call themselves disciples of Christ. . . . I am in utter amazement that this cause is not more zealously promoted. . . . I would add, that I am grieved and humiliated that it has not heretofore occupied a much larger space in my own meditations and labors."⁴

If Dr. Wainwright went on preaching such emphases as these, he was giving Calvary precisely the tonic which she needed. She had been born and nourished in a faith like this, by men with a missionary spirit. She had had that spirit eclipsed for a time by becoming preoccupied with her own affairs. Now she needed to have it awakened again.

In May, 1850, came a letter from the rector-elect to the Vestry, in response to their call of the previous autumn:

To the Wardens and Vestrymen
of Calvary Church, New York
Gentlemen,

The time has arrived when it is incumbent upon me to give a decisive answer to the invitation I received from you in November last, to the Rectorship of your Church. I need not say anything in regard to my

⁴ *Ibid.*, p. 114.

having so long delayed giving you a final answer as I believe the reasons are well understood and I presume there has been no difference of opinion between us as to the expediency of this course. The question of accepting your invitation I have weighed most deliberately as its importance demanded and I have sought the counsel of friends in whose judgment I place great reliance. I am compelled by a sense of duty both to the Church and to myself most respectfully to decline that invitation. I cannot end this communication without expressing my grateful sense of the confidence you have expressed in me, and also the satisfaction I have enjoyed in my temporary connexion with you in association with my brethren of Trinity Church and the sincere regret I feel at the necessity which exists for its termination. With earnest wishes and prayers for the prosperity of Calvary Church, I am

Very respect'y Your friend and servant

JONA M. WAINWRIGHT

New York, May 16 1850

Somewhat less than two years after his connection with Calvary, Dr. Wainwright went on a mission of special interest. The Society for the Propagation of the Gospel in Foreign Parts was to celebrate their one hundred and fiftieth anniversary on June 15, 1852. Our American Bishops had been invited to delegate "two or more of their number, to take part in the concluding services." Dr. Wainwright was Secretary to the House of Bishops, and received the Archbishop of Canterbury's letter transmitting the invitation of the Society. The Rt. Rev. Drs. McCoskry of Michigan, and De Lancey of Western New York, were chosen to go, and it was deemed "a becoming act of respect to the venerable Society and its Most Reverend President, that the Secretary should, in person, bear the resolutions which had been adopted." He went ahead of the Bishops. He preached often in England, and Oxford University conferred upon him, as well as upon the Bishops, the honorary degree of D.C.L.

The Bishop of Oxford, Dr. Wilberforce, wrote of Dr. Wainwright afterward, "I . . . saw much of him. At all times, and in all places, he was, evermore, the same man. Energetic, business-like, self-restrained; yet, with a gentleness of touch, and a ready quickness of tender and honourable feeling, which played, like lambent light, around some massive rock. . . . How he did thirst to bring home, with living power, to every sinner's soul, the Cross and Name

and Work of Christ, the Lord. . . . We in England had just begun to see what kind of Bishop he would make, when he was taken to the rest of God's saints. . . ."

After he returned from England, a larger responsibility awaited him. Bishop Onderdonk had been suspended in the year 1845 (Drs. Berrian, Wainwright, Higbee, Professor McVickar and Mr. Southard had been among those who opposed that measure at the time), and there had been several attempts to elect a Provisional Bishop of New York. The first day of October, 1852, Dr. Wainwright was chosen. He began to give himself without stint to the diocese, for seven years without a bishop of its own. He made a complete visitation of the whole diocese, with its three hundred clergy, in the next eleven months. But before the second year of these arduous labors was ended, he had worn down even his remarkable powers, and died September 21, 1854, at the age of sixty-two.

Dr. Wainwright's service to Calvary Church can hardly be overestimated. He took hold of it in a most critical period, with a grasp at once firm and light. It would have been difficult to find a man suited to Calvary Church who would have taken up its rectorship immediately after Mr. Southard's departure. But the prestige and force of such a leader as her acting minister re-established Calvary Church, not only in the eyes of the world, but—one surmises—in her own eyes as well.

VIII

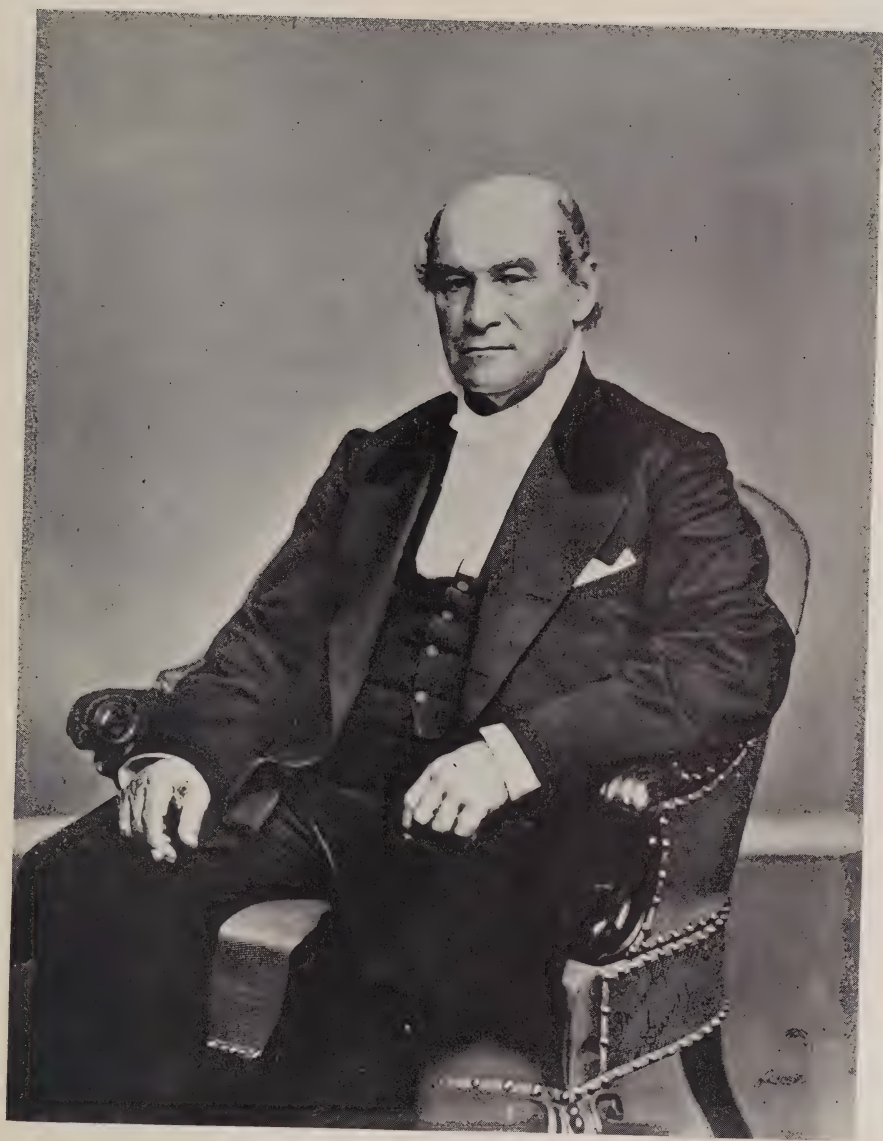
THE REV. FRANCIS L. HAWKS

1850-1862

THE turn of the tide in Calvary's affairs came in 1850, and that year marks a clear break in her history. Under a new rector she was to get completely out of debt, and set her feet upon wider paths of service. It is as if her childhood were ended in her fourteenth year, and her maturity begun. The sacrifice which Mr. Southard made in order to free Calvary for a new direction in her destiny worked out to an even larger purpose than he could probably anticipate. The new rector, in coming, could make certain demands, especially with regard to those "forty pews," which his predecessor could not make, and Calvary Church was set free from the burden which had hampered her for years.

The man they wanted was then rector of the Church of the Mediator, down on 8th Street near Fourth Avenue: Dr. Francis Lister Hawks. The Calvary Vestry extended the call to him May 16, 1850. Two days later Dr. Ward, a member of the Committee, reported progress. May 30 he reported again for the Committee "a long and interesting conversation held with Dr. Hawks on the subject of his call to this church, the result of which was a recommendation that a Committee from the Vestry of Calvary Church and the Vestry of the Church of the Mediator should meet and confer upon the practicability of uniting the two congregations. . . ."

On June 10 the Committee were authorized "to offer Dr. Hawks a salary of \$5,000 per year (if necessary) and the use of the rectory, and as a further inducement, \$20,000 worth of unsold pews at church valuation prices to be placed in trust for his use only, when all his creditors shall agree to take their pro-rata part of \$15,000 in full release for their debts against him; it being estimated that said \$20,000 worth of Pews at church valuation prices will sell for \$15,-



FRANCIS LISTER HAWKS
Sixth Rector of Calvary Church

ooo cash in case Dr. Hawks accepts. . . ." They also made two alternative offers. "The committee are further empowered to consent to the proposals made by the committee from the Church of the Mediator to give up the deeds at present held for pews in Calvary Church, for scrip, as soon as the assent of the majority of the owners of pews shall be obtained thereto. . . . Resolved, That a committee of three be appointed to obtain as far as possible, the consent of pew-holders to surrender their deeds and take scrip therefor, which shall not be transferable, but which shall be taken at par in repurchase of pews in the Church. Said committee to act as soon as Dr. Hawks shall signify his acceptance of the call, in case said deeds shall be surrendered."

A formal call to Dr. Hawks was accepted by him June 26, 1850. The conditions set forth were: that he live in the rectory adjoining the church, and that \$5,000 a year should be placed in the hands of L. C. Carter, Esq., "to be by him appropriated at such times and in such sums as he may deem proper, exclusively for the maintenance and support of the said Dr. Hawks and his family. . . ." The owners of pews were to relinquish them, if they could be persuaded, and scrip given them for the pews; the pews were then to be offered to all persons at public sale, the scrip of former owners being accepted in payment; if the Vestry should decide to rent any pews instead of selling them, the scrip should bear an interest of six per cent per annum to its holders; the unsold pews, worth, according to the church valuation, \$45,000, were to be assigned to — in trust for the appropriation of \$15,000 of the proceeds thereof, to pay off Dr. Hawks' indebtedness; or if his creditors refuse to accept the \$15,000 in full settlement, it is to be appropriated to debts or expenses of the Church.

The Vestry also asked "the clerk to inform Dr. Hawks that he will be at liberty to take possession of the Rectory which is now unoccupied as soon as he finds it convenient. . . . That it is the earnest desire of the Vestry that Dr. Hawks shall officiate in person at Calvary as often as his duties will permit until the termination of the present connection with the Church of the Mediator."

Meanwhile they were carrying out their part of the agreement with him. September 19 they heard that "The Committee appointed

to obtain the surrender of the pews reported that that measure had been substantially accomplished," and appointed a committee to arrange for the auction of them. Soon after it was settled that the "ground rent on pews hereafter sold, shall be fixed at 8 per cent on the church valuation and payable semi-annually in advance." The auction came on October 9, and all the pews in the church were offered, "giving the choice to the highest bidder," and "No pews to be offered at less than church valuation." What pews were left after the auction had a minimum price put on them for a year's rental, and were auctioned at another sale.

Dr. Hawks then addressed a letter to Mr. Ruggles:

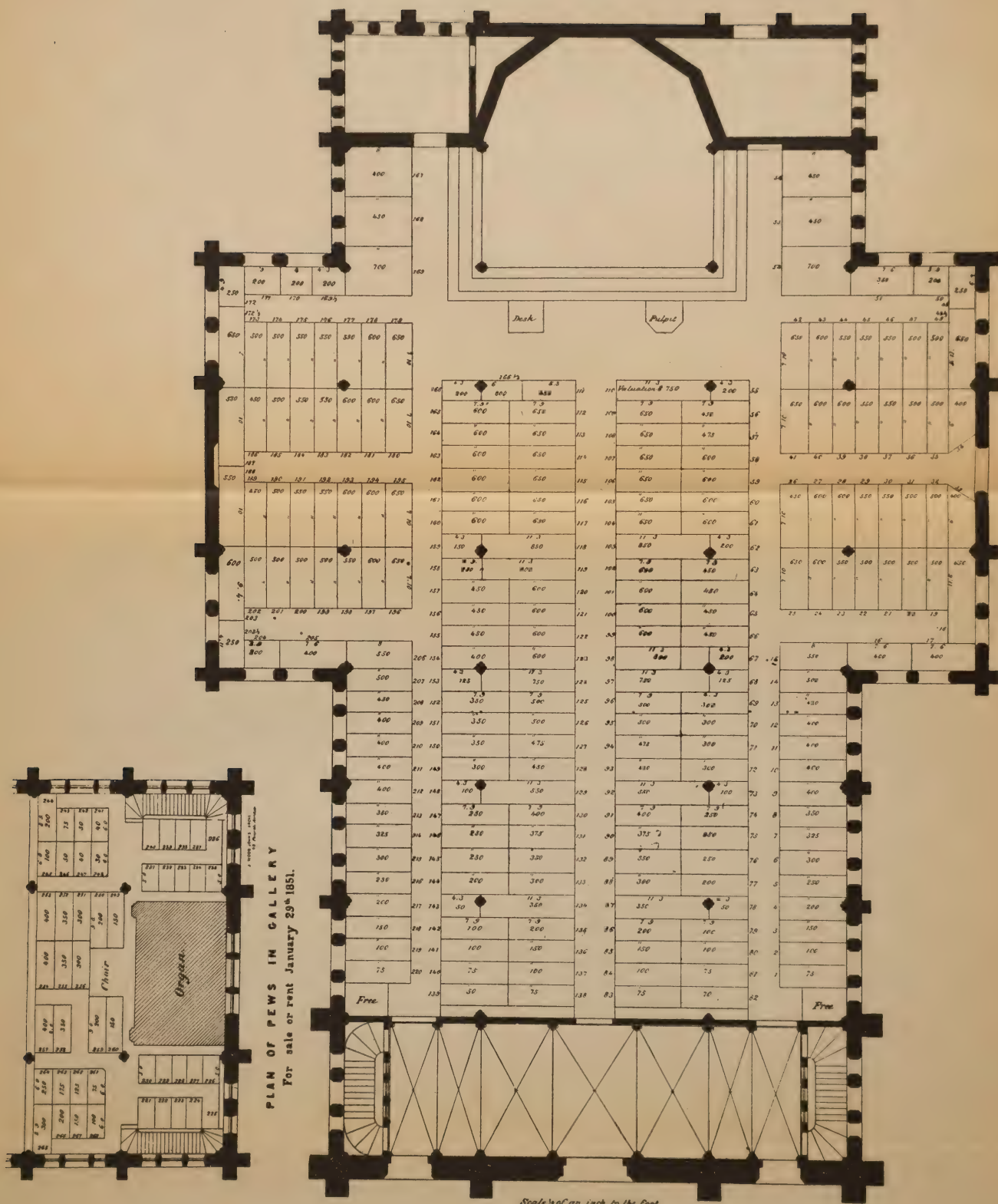
New York Oct. 22 1850

My dear Sir,

There is a matter dwelling on my mind in which I invoke the aid of your sounder judgment and, if necessary, your friendly intervention.

You know the late and present condition of Calvary Church; you also know the pecuniary embarrassments which have so long distressed me. In the negotiations which preceded the invitation wherewith the Vestry honored me, there was a vast deal that savoured much of mammon. More was said about dollars and cents than I could have wished, in affairs connected with the church. Perhaps it was unavoidable; for I will not pretend that the desire to be once more free from pecuniary liabilities, did not enter into my consideration of motives in consenting to become their Rector. But now, as it seems to me, the case is materially altered, so far as regards the *mode* of accomplishing an object, alike desirable to the Vestry and to myself. Calvary is safe, and no one is more grateful to God for it than I am. It has occurred to me that it would be more church-like, and more grateful to my feelings should I say to the gentlemen of Calvary that I entirely release them from all contract (made in the spirit of a mere worldly bargain) and throwing myself on their generosity and honourable feelings as gentlemen, leave it to them to accomplish in their own way, and as their own spontaneous act, all the ends to which they bound themselves by positive contract. I would rather they should say "we released our Rector from his difficulties as an act of affection voluntarily rendered," than that any enemy of theirs or mine should say "you *bought* your Rector."

Now, am I right, my dear friend. If I be, act for me. I leave it to your discretion, if you think it best to say to the Vestry, for me, and in



H. C. Meers del.

PLAN OF PEWS OF Calvary Church,

Edw. of W. Edwards & Co. NY

Which were exposed for sale at Public Auction in the Church on Wednesday 5th October 1850 at 11 O'Clock A.M.

TERMS OF SALE

No payment to be required for any pew until the 10th of November 1850. Any purchaser has the privilege of a credit on 1/3 of the purchase money, viz 1/3 payable on the 10th of December 1850 and 2/3 on the 10th of January 1851 by adding interest at the rate of 6 p^{er} cent p^{er} annum, the deed to be given on the payment of the 10th. No alteration to be made in any Pew; and no sale or assignment of any Pew; shall be valid or effectual, unless made with the consent of the Vestry. In case of default of payment of the Rent for the space of six months after the same shall become due, the Vestry shall have the power to sell the Pew at Auction, rendering the surplus money arising from the sale, after deducting the Costs and Charges attending such sale, to the owner or his legal representative. The Pews to be sold, subject to an annual Rent of 8 p^{er} cent p^{er} annum, on the assessed value which is affixed to each Pew on the Plan payable half yearly in advance.

PLAN OF PEWS—CALVARY CHURCH—1850

my name, that I entirely absolve them from all contract or legal obligation in this matter; and I will abide by what you do, for I know that both my honor and my interest are perfectly safe in your hands.

With great Regard

Yours most truly

FRANCIS L. HAWKS

Mr. Ruggles thought it best to communicate this letter to the Vestry, who acted on it and "Resolved, That the Vestry of Calvary Church in view of the importance of permanently securing the services of Dr. Hawks and of increasing his usefulness and just influence as their rector, do hereby agree and direct that the sum of Fifteen Thousand Dollars when collected be paid over and deposited with Messrs. Thomas J. Oakley, John Griswold, and Francis H. Upton as Trustees, with power to them, or any two of them, at any time within one year from this date, to apply said sum or any portion thereof in their sole discretion, to the liquidation and settlement of all the debts and pecuniary liabilities of Dr. Hawks which are to be specified by him in writing within thirty days from this date; or in their discretion, at the end of said year to deposit said sum with the New York Life Insurance and Trust Company in trust, that the said company invest the same on mortgage of unencumbered real estate, in this state, and pay to the church the income of said sum during the life of Dr. Hawks, and the principal on his death, to such of his daughters as may survive him, in case he shall have continued to be rector of the church up to the time of his decease, but if before that event he shall have ceased to be such rector, then to pay said principal sum to the church, it being understood that this Resolution is to be operative only, in case Dr. Hawks shall be rector of the church on the 1st of November next." They authorized the salary of \$5,000 and his use of the Rectory.

Dr. Hawks then wrote:

New York Oct. 26, 1850

I have received a copy of your resolutions passed at a Vestry meeting on the 22nd inst.

I address you now for a double purpose: First to express my grateful sense of your generous kindness; and

Secondly, through the medium of this note, formally to announce to

you my acceptance of the Rectorship of Calvary which your partiality has led you to offer me.

I will enter on the duties of Rector on the 1st of November and pray that our joint efforts may lead to the *temporal* prosperity of the church; while I will do what I can, God being my helper, for its spiritual progress.

Very Respectfully

Your obt. Servt and friend

FRANCIS L. HAWKS

Thus did the Rev. Francis Lister Hawks, D.D., become the fifth regularly established rector of Calvary Church. The next February the Treasurer of the Church was authorized to invest \$2,500 of the \$15,000 that had been assigned for his creditors, "in the purchase of the Library formerly belonging to the Rev. Dr. Hawks, and now on sale in New Orleans, and to take title to the same for, and in the name of the Rector, Church Wardens, and Vestrymen of Calvary Church."

Francis L. Hawks was born in Newbern, N. C., June 10, 1798, the second of nine children of Francis Hawks, of English descent, and of Julia Stephens Hawks whose father was Irish. "There was something in Dr. Hawks, in his dark complexion, in his striking physiognomy, and still more, at times, in his statuesque attitude, which reminded one of the nobility of air and demeanor, which sometimes marks the native sons of the American forests," but, in spite of a tradition to this effect, there was not a drop of Indian blood in his veins. His mother is said to have been "a remarkable woman," and "with that positiveness and individuality of character which marked the son, trained her child to habits of early piety, to reverence God and serve Him, and to walk in the ways of His Holy Church."¹ Two of his brothers also went into the ministry, the Rev. William Nassau Hawks, and the Rev. Cicero Stephens Hawks, who became Bishop of Missouri.

The young Francis received his first Communion soon after graduating at the University of North Carolina. He became a lay reader in his home parish, where religion was at such a low ebb that there was only one other male communicant beside himself. He had

¹ *In Memoriam F. L. Hawks*, Sketch by Rev. N. S. Richardson, pp. 11-14.

political aspirations and was a candidate for the State Legislature. It was the custom then to seek votes by opening one's house to any and all for gaiety and dissipation; he staunchly refused to do this, and stood by the consequences. But he was elected, and so great was his eloquence, even at that time, that "Whenever it was known that he was about to speak, lobbies, galleries, etc., were filled to overflowing, before the appointed hour." In Hillsboro, where he took up practice, "business flowed in upon him rapidly, and such was the charm of his eloquence that whenever he was to speak, the cry was raised from the Court-House door 'that little man is speaking,' and in five minutes the Court-House would be crowded with eager listeners."

One day he told his rector, later Bishop Green of Mississippi, that he had entered the Court-House for the last time, and wished to become a clergyman, to study with him and have the use of his books. He was ordained deacon in 1827 by Bishop Ravenscroft. His first wife was Miss Emily Kirby, of New Haven, and Bishop Green says she was wonderfully "adapted to the peculiarities of Mr. Hawks' disposition. Gentle, loving, quiet, firm, she knew the proper moment and the most effectual manner of quieting down the occasional stormy outbursts of her husband's temper. Dr. Hawks was, by no means, a *bad*-tempered man, but was, nevertheless, quick to take anger; and that, while in that state, he gave too free use of his tongue, his best friends cannot deny." This frank account gives an amusing picture of the young lawyer coming home from court in disgust, throwing his hat one way and his green bag another, and abusing Judge, Jury and Counsel. Then a soft voice is heard, calling "Frank," and asking him calmly if he knows what he has been saying about them; and when he is told, he puts his head in his wife's lap amid tears of repentance, and begs her to pray for him. "Wonderful man!" he adds, "who, while he could enchain Courts, Legislatures, and Councils of the Church, by his irresistible elocution, yet found it hard at times, to chain down his own fiery spirit." We shall see that "fiery spirit" again, ere this tale is told.

His first wife died after four years of married life, and not long after Mr. Hawks became assistant to Dr. Harry Crosswell at Trinity Church, New Haven. While in New Haven, he married Mrs.

Olivia Hunt, formerly Miss Trowbridge, of Danbury, Conn., who survived him. They had six children. Bishop Brownell advanced him to the priesthood January 25, 1829, in Trinity Church, New Haven, where, the Bishop said, he "is officiating with peculiar acceptance." He went next as assistant to Bishop White, at St. James', Philadelphia; thence to be Professor of Divinity at Washington (now Trinity) College, Hartford; and then, to be rector of St. Stephen's Church, New York, where we hear that "the church was always crowded to its utmost capacity."

After these many rapid changes, he became rector of St. Thomas' Church, New York, December, 1831, and remained there for twelve years. "His popularity as the Pulpit Orator, has seldom been equalled, certainly never surpassed, in the history of the American Church. Crowds flocked to hear him; nor was it a merely temporary reputation. Time, that severest of all tests . . . tried him, and still he stood forth year after year, the peerless Preacher of the day."² For a while, during his rectorate of St. Thomas', he was Professor of Ecclesiastical History, and also gave instruction in Pulpit Eloquence, at the General Theological Seminary.

Throughout his busy ministry he was engaged almost ceaselessly in literary and scientific work as well. ". . . The following 'partial' list of his works, of which he was either author or editor, will show that in this respect also, he was one of the most remarkable men of his age and times."³

Reports of Cases Adjudged in the Supreme Court of North Carolina (1823-28); Contributions to the Ecclesiastical History of New York (1836-41); Commentary on the Constitution and Canons of the Protestant Episcopal Church in the United States (1841); Egypt and its Monuments (1849); Auricular Confession in the Protestant Episcopal Church (1856); History of North Carolina (1857). Under the name of "Uncle Philip" he published numerous books for the young: The American Forest; Massachusetts; New Hampshire; New York; Virginia; the Whale Fishery, etc. These were in the form of conversations. He translated Rivero and Tschudi's Antiquities of Peru (1854), and edited State Papers of General Alexander Hamilton (1842); Perry's Expedition to the China Seas and Japan (1852-54); Appleton's Cyclopædia of

² *Ibid.*, p. 20.

³ *Hawks-Memorial*, (Richardson), p. 36.

Biography (1856), and the Romance of Biography. He assisted in preparing two volumes of the Documentary History of the Protestant Episcopal Church in the United States (1863-64).⁴

"In 1836 Dr. Francis L. Hawks, historiographer of the Protestant Episcopal Church of the United States of America," had "visited England and made transcripts of such manuscripts relating to the history of the Church of England in America as were to be found in the archives of the Society for the Propagation of the Gospel in Foreign Parts, in the archives of the Bishop of London in Fulham Palace, and in the Library of Lambeth Palace. . . ." With a few exceptions, "the manuscripts copied fall between 1700 and 1800 inclusive." "Some of the transcripts have been printed in the Documentary History of the P. E. Church in U. S. A.,"⁵ the others are preserved with original papers of Dr. Hawks' at the New York Historical Society.

In 1839 he founded a boys' school, St. Thomas Hall, in Flushing, L. I., which failed disastrously, and from the financial burdens of which he was still suffering when he came to Calvary in 1850. He completely vindicated himself as regards unjust accusations against him in connection with the losses, but resigned from St. Thomas', and went to a church in Mississippi; and thence to New Orleans, where he was rector of Christ Church, and became the first President of the University of Louisiana. But, as his memoir says,⁶ "New York was the place for Dr. Hawks," and when the Church of the Mediator called him to its leadership, he accepted. The Vestry of Calvary Church were convinced they needed him, and they were ready to help him to clear himself of his tremendous financial obligations in order to have him. He certainly proved the wisdom of their course. The Church of the Mediator was merged with Calvary Church.

Gas was brought into the Church "around the chancel, pulpit and desk," in 1850, and the chancel windows fixed at a cost of \$261. In the spring of 1853 Trinity discontinued its \$300 a year, it being no

⁴ *The Ridpath Library of Universal Lit.*, Vol. 12.

⁵ W. H. Allison, *Inventory of Unpublished Material in P. E. Church Archives*, p. 98.

⁶ *In Memoriam F. L. Hawks*, Sketch by Rev. N. S. Richardson, p. 31.

longer necessary. By 1854 they were able to buy back the Rectory. The Benevolent Society became a flourishing organization with the leading women of the parish meeting to cut out and fix prices on garments for children of the Sunday School and others, which were then sewed by women needing the work; \$1,033.71 was paid out in 1851 for work done on more than 9,900 articles; Mrs. Hawks was President of the Board, Mrs. John Jacob Astor, Mrs. Delafield, Mrs. J. Van Rensselaar, Mrs. Thomas J. Oakley and others were managers or contributors. The lot next the Church on Fourth Avenue was bought in 1852. By May of 1860 the old "wooden net-work above the towers" had either to be strengthened at heavy cost, or removed; they were taken down, but an old print found in England gives the picture of the church as it was before this.

More men of prominence in the city took active part in Calvary's affairs during Dr. Hawks' able rectorship. Judge Thomas Jackson Oakley, who was a Congressman, Attorney General, one of the first Judges of the newly organized Superior Court of New York, and from 1847 until his death its Chief Justice, became a Warden of Calvary. "In the celebrated controversy concerning the exclusive right of navigating the waters of New York by steam, granted to Robert Fulton and his patron Chancellor Livingston, Mr. Oakley advocated the rights of New York State, his associate in this suit being Thomas Addis Emmet" (a parishioner of Calvary also) "with Webster and Wirt as opponents."⁷ We may go further with the participants in this great law case, in their relation to Calvary Church. Mr. Robert G. Clarkson says that his father, Wm. Bayard Clarkson, "often told him how much he admired Daniel Webster as he walked into church and up the middle aisle in his buff waistcoat. He said he was very handsome with a large head and an intellectual forehead." Mr. Clarkson gives another memory: that Senator Charles Sumner of Connecticut was a great admirer of Dr. Hawks, and would come from New Haven on occasion to hear him read; he said it was like going to a sublime opera to hear Dr. Hawks read Deborah's Song to Sisera.

James A. Burtus, broker, was another Warden. Henry K. Bogert, of Bogert and Kneeland, cotton merchants, was a Vestryman. So

⁷ *National Cyclopaedia of American Biography*, Vol. II, p. 403.

was Robert Gracie, son of Archibald Gracie, founder of a family of merchants; he was Clerk for five years. George Merritt, merchant, was Vestryman and Warden. William Lottimer, dry goods merchant, served two terms on the Vestry, twelve years in all, dying in office in 1877, "a Christian merchant of unblemished integrity, of high social character," as the Vestry Minute on his death describes him; a window of three lights was placed in the north transept of the church in his memory.

The business affairs of the church were reaching a most happy solution. The committee charged with clearing the debt of the church, which amounted in all to "about \$17,000" reported March 4, 1859 "that the work has been accomplished and the money is in their hands for the *payment of the entire debt*, and will be paid over to the Treasurer of the Church under instructions of the Vestry," signed by Henry H. Elliott, James W. Underhill, Wm. W. Wright and William Scott, who had been added to the original committee for "having been very efficient in aiding the Committee." They came to the important conclusion that "Hereafter, when issuing new deeds to Pew owners the Vestry reserve therein the right to change the percentage of tax for ground rent to be exercised whenever in their judgment the necessities or good of the church shall require an increase of the percentage." On April 20, 1859, the Vestry received the final report of the committee, who record that "it is with unmingled gratification that they announce the debt of the Church entirely extinguished."

A balance in the treasury of \$2,000 on March 30, 1861, caused the Vestry to enter the following minute: "The Vestry, at the close of this ecclesiastical year, having heard the report of the Treasurer, desire to record their devout expressions of thankfulness to Almighty God, that on the return of this joyous festival (of Easter) they have the satisfaction of knowing that Calvary Church will enter upon the next ecclesiastical year in effect free from debt, and with the Church edifice and Parsonage unencumbered." They say that they wish to rededicate themselves to God with deep thankfulness, and place upon the record their appreciation of the labors of the faithful committee. It is "unanimously resolved that the thanks of the rector, Vestry and congregation are especially due to William W. Wright,

Esq., Treasurer, James W. Underhill and William Scott, Esquires (members of the Vestry) for their judicious and untiring labors in bringing the church into its present state of temporal prosperity, and we pray God to reward them abundantly for their work of piety and labor of love." These men, plainly, had their faith in the right place.

Mr. Underhill was Vestryman and Clerk, and died in office as Vestryman in 1867, the rector then saying that "Calvary Church has sustained the loss of one of its most honored members; a man of the highest and purest Christian character, and identified for many years with the growth of this Church; a member of its Vestry, and the Missionary Board of its free Chapel; the Superintendent of the Sunday School; wise and earnest in all duties and foremost in every good word and work." Mr. Wright began nearly thirty years of devoted service on the Vestry in 1856, and was Warden and twice Treasurer; the Book of Remembrance says of him "Such service has been the strength of this Church, and has given it noble traditions."

Mr. William Scott had not been a member of the original committee, but voluntarily assisted them in such wise that they included him on it. He was a coffee merchant, and for many years President of the Coffee Exchange. He had a great gift for making people enjoy the privilege of giving. For forty years his labors for Calvary Church were untiring.

It was in this period that Calvary first earned her reputation for good music. At the organ in the gallery in the rear (old pictures of the church show an open space where the present Baptistry and Chapel of the Resurrection stand with organ pipes in the loft above them) presided Henry Wellington Greatorex, an Englishman, and son of another noted musician. He came to Calvary when Dr. Hawks came, and at \$300 a year. He was thirty-nine and just about to publish his "Collection of Psalm and Hymn Tunes (Boston, 1851), that became popularly known as 'The Greatorex Collection' and was noted for the merit of its music. To this collection Greatorex contributed some of the best melodies that are sung in our churches."⁸ His wife was Eliza (or Elizabeth) Pratt, an artist, the first woman elected associate of the National Academy of New

⁸ *National Cyclopaedia of American Biography*, Vol. VI, p. 191.

York. Under Mr. Greatorex, Mme. Bouchelle was the soprano at this time, Mrs. Clarke, and later Mrs. Greatorex, the alto; various tenors, including Messrs. Faxon, Colburn and Simpson; and Mr. Conkey, bass. Mr. Greatorex died when only forty-seven.

Reporting for the Music Committee, February, 1852, Mr. Smyth says, "The committee have much pleasure in saying the music is now considered the best in the City, and as the church is blest with the best preaching, the congregation has good reason for congratulation." He laments, at the same time, the condition of the organ. In 1855 the Chairman of the Music Committee, appealing for a larger appropriation, wrote, "We are considered the largest and most influential congregation in New York but have the name of meanness in our engagements for music!"

One of the great events in the musical history of New York came in the autumn of 1850. Jenny Lind arrived under the management of P. T. Barnum, and sang in Castle Garden at the Battery. The arrangement was that she was to receive \$1,000 a night; but this was altered to one-half the net profits, which brought her \$12,600 for her first performance. Her admirers loved to tell how she gave it to New York charities. Her advent was a sensation throughout America. But it will be heard with some surprise that the voice of the "Swedish Nightingale," whom Mendelssohn called "as great an artist as ever lived," was also poured forth within the familiar walls of our own parish Church. The story was told in 1918 by Calvary's oldest communicant, Mrs. Elizabeth Stilwell:

"It was in 1850 that Jenny Lind sang in Calvary Church. I was twelve years old then and can remember it all as if it were yesterday. We had moved into the new Church, and it was packed that day. . . . Jenny Lind sang from the gallery and nobody had ever heard anything like it. She was the sweetest singer we had ever heard. The organ was in the gallery in those days and was there until Dr. Satterlee came, and we had it moved into the chancel. At the time when Jenny Lind sang Dr. Hawks was the rector of Calvary. He was a grand man, and how the people loved him. He had had a little church in Irving Place, I think it was, and when he accepted the call to Calvary all his people came with him. Oh, Calvary has seen some great days!"⁹

⁹ *The Calvary Evangel*, February, 1918.

IX

THE MISSIONARY CHURCH BEGINS

THE CHURCH as a whole was only beginning to kindle with enthusiasm for the world-wide spread of Christ's Kingdom; but there was already a "Domestic and Foreign Missionary Society" and also a "Sunday School Society," and "of both these Institutions Dr. Hawks was a frequent and eloquent advocate. The Green Bay Mission, especially, that Church effort in behalf of the Aborigines, whose importance at that period seems now to be almost forgotten, found in Dr. Hawks one of its most efficient friends; and the Church papers of the period show how frequent and successful were his appeals in its behalf."¹ He . . . was alive to the Missionary Work of the Church, and in that . . . memorable year, 1835, when the true key note was struck, when the Church formally and solemnly declared herself a Missionary Society, and published to the world, that 'The Society shall be considered as comprehending all persons who are members of this Church,' at that great era in the Church's history in this country, Dr. Hawks' clarion voice was heard, on various occasions, echoing the notes of the Church's appeal."²

When he came to Calvary, its contributions were at a low ebb. \$52.79 was the measure of them for a year. In Mr. Southard's time a peak of \$403.82 had been reached in 1848; but in the period of crushing obligation, its offerings to other causes had suffered accordingly. In Dr. Hawks' first year the contributions leaped from the pitiable \$52.79 to \$554.19; in 1853 to \$10,788.56, and in 1857 to more than \$21,900. Quarterly collections were made for the benefit of the Church itself.

The Church had really been founded to minister to a large un-

¹ *In Memoriam F. L. Hawks*, p. 19.

² *Ibid.*, p. 23.

churched area of the east side, with little wealth among the people. But her original purpose was being lost through the sale of pews; their owners only could use them, and those without the means to afford costly sittings must stay outside. And Dr. Hawks felt Calvary's responsibility to these people. So he called a meeting, of which this is the record:

New York 26 Dec. 1856

At a meeting of several members of Calvary Church, in answer to a call from the Rector, there were present, Messrs. H. H. Elliott, R. S. Buchanan, T. P. Cummings, W. W. Wright, J. W. Underhill, Geo. Bird, James Pott, Ed. Hodges, J. C. Delaplaine, H. T. Jenkins, Chas. Chester, L. H. Holmes.

The Rector having laid before the meeting, the present condition, prospect, and necessities of the *Mission* in this Parish, it was,

Resolved, That the gentlemen now present form themselves into an association to be called "The Missionary Association of Calvary Church." . . .

The old church-building on 22nd Street had been used, after the removal to 21st Street, as a Mission, with the Rev. Thomas Towell, in charge; and after him the Rev. Dr. John H. Hanson, an assistant minister at Calvary, who died in this office in 1854 when only thirty-nine. Dr. Hawks evidently saw the need for more constant backing of these men in their Chapel work; and it was for this that the Missionary Association, which was to play an important part in the parish for nearly fifty years, was created. It was "established for the purpose of providing for the physical and spiritual destitution of the Poor in that portion of the City of New York immediately adjacent to Calvary Church." The rector was made President, and anyone in the Church who contributed to it became a member for the current year. The Board of Managers consisted of the assistant minister of the Church and nineteen subscribers to be chosen at the annual election in January.

This is an exceedingly interesting step, for when it was taken, while the Finance Committee had begun to see light ahead, the Church was by no means out of debt—they began to give still more in this large way, without thought of any return. The same men who were raising the money to clear away the debt were, together

with others, the originators of this Missionary Association: Messrs. Elliott, Wright, Underhill and Scott were all on the original Board of the Missionary Association. These must have been men with plenty of good business sense; but they combined with it spiritual vision and faith. Associated with them on this Board were R. S. Buchanan, Thomas P. Cummings, James Pott, George Bird, Henry T. Jenkins, Charles T. Chester, L. H. Holmes, Timothy G. Churchill, Eugene L. Clarkson, William Rhinelander, Richard A. Oakley, and J. C. Delaplaine. They had a Missionary, or Agent, as the minister in charge of this work was called, and an assistant. Mr. Towell must have continued to serve in this work after being succeeded at the 22nd Street Church by Dr. Hanson; for on March 29, 1858, the thanks of the Board were tendered him for his "long, faithful, laborious services as Missionary of this Association."

The work was growing and needed more space. October 1, 1857, the Chapel Committee "reported having hired for one year . . . the large lecture room of the College of Physicians and Surgeons, corner of 4th Avenue and 23rd Street, at the yearly rent of \$350." A year later, there being 152 families connected with the Mission, a public meeting was called in the Church, on the afternoon of the fourth Sunday in December, to bring the Mission prominently to the notice of the congregation. The Missionary was the Rev. James Souverain Purdy, who later became rector of St. James', Hyde Park. But more permanent quarters were needed, and finally lots were bought on the north side of 23rd Street, between Second and Third Avenues, and William Laimbeer began the mason's work; William Thomas Beer being the architect. Exclusive of land, it cost about \$14,250, and was ready for occupancy by February of 1860; the opening service was on Saturday evening, February 4th. A "visiting committee" was appointed from the Church, for each month, the members visiting the Chapel on different Sundays. In the spring of 1861 the Chapel was destroyed by fire, but being fully insured was rebuilt and in use again by the middle of October.

One layman is especially identified with the 23rd Street Chapel project: William F. Niblo. He came on the Board in 1839 to fill a vacancy, and later served ten years at Vestryman and Warden of the Church itself until his death in 1878. He was a well-known charac-

ter in New York. As early as 1814, during the War, he opened his Bank Coffee House, "corner of Pine and William Streets, in the rear of the Bank of New York. It was a famous place. All the principal people of business dined and gave dinner parties there." Later he moved up-town, leasing a whole block at 576 Broadway. The homestead stood alone in the center of the block, and "in the rear the most superb stables ever erected. Over the stall of each horse was his name painted. Within a week after this upper town house was opened, it was filled with eminent merchants and their families who preferred such residence to housekeeping. Among this class was Archibald Gracie, Jr., and his family."³ He made the stable into a "very pretty theatre," and "in connection with the Garden he had established there, rendered it the most pleasant resort in the city."⁴ The *New York Mirror* of July 6, 1839, said, "The new saloon fitted up by Mr. Niblo is now nightly thronged by large and crowded audiences. There could not be a more unexceptionable and attractive public resort. . . . One meets with none but ladies and gentlemen at Niblo's." After his retirement he collected a "gallery of paintings said to be one of the finest in the city."⁵ The Vestry, at his death, said that he always showed "the reality of his Christian faith by a life of uprightness, kindness and great benevolence."

Just before the beginning of the Civil War, Dr. Hawks made an entry in the Parish Record, in his own hand, which is of special interest. It concerns the conversion of Lola Montez, "a danseuse of considerable and various fame, who appealed rather to nature than to the artistic sense":⁶

It was in the latter part of the year 1860, that I received a message from the unhappy woman so well known to the public under the name of Lola Montez, earnestly requesting of me to visit her as a clergyman and minister to her spiritual wants. She had been smitten down by paralysis of her left side, and for some days was unconscious, and her death seemed to be at hand. She had however rallied, and a most benevolent, Christian female, who had been her schoolmate, in Scotland, in the days of girlhood, and knew her well, had stepped forward and

³ Scoville, *Old Merchants of New York*, Vol. II, p. 105.

⁴ Hubbard, *Autobiography with Reminiscences*, p. 191.

⁵ Hubbard, *Autobiography with Reminiscences*, p. 191.

⁶ Haswell, *Reminiscences of an Octogenarian*, p. 476.

provided for the temporal comfort of the afflicted companion of her childhood. The real name of Lola Montez was Eliza Gilbert and she was of reputable family in Ireland where she was born.

I, of course, complied with her request to visit her; and saw her, from time to time, until she died, always in company with the excellent woman above alluded to, and in the presence of Lola's nurse. And I should have never written a word of this statement, had I not deemed it a duty to bear witness to the "mighty power of the Holy Ghost" in changing the heart of one who had been a great sinner.

In the course of a long experience as a Christian minister, I do not think I ever saw deeper penitence and humility, more real contrition of soul, and more of bitter self-reproach, than in this poor woman. Anxious to probe her heart to the bottom, I questioned her in various forms, spoke as plainly as I could of the qualities of a genuine repentance, set forth the necessity of the operations of the Holy Spirit *really* to convert from sin to holiness, and presented Christ as all in all—the only Saviour. For myself, I became quite satisfied, and am now, that, as far as poor mortal can judge, God the Holy Ghost had renewed her poor-sinful soul unto holiness. I think she had been taught from on high, by a blessed experience "the secret of the Lord." There was no confident *boasting* however. I never saw a more *humble* penitent, nor one more overwhelmed than she was by the thought that Christ's blood could save such a sinner as she felt herself to have been. When I prayed with her, nothing could exceed the fervour of her devotion, and never had I a more watchful and attentive hearer when I read the Scriptures. She read the blessed volume for herself also when I was not present; it was always within reach of her hand; and on my first visit when I took up her Bible from the table, the fact struck me that it opened of its own accord to the touching story of Christ's forgiveness of the Magdalen in the house of Simon. I spoke to her of Christ's gentle pity and pardon to this poor woman. "Ah" (she replied) "but she loved much—*can I love enough?*" If ever a repentant soul loathed past sin, I believe hers did; if ever a renewed soul prayed fervently for the help of the Holy Spirit to keep her from all sin, for Christ's dear sake, I think hers did.

She was a woman of genius, highly accomplished, of more than usual attainments, and of great natural *eloquence*. I listened to her sometimes, with admiration, as with the tears streaming from her eyes, her right hand uplifted, and her singularly expressive features (her keen black eye especially) speaking almost as plainly as her tongue, she would

dwell upon Christ and the almost incredible truth that He could show mercy to such a vile sinner as she felt herself to have been; until I would feel that *she* was the preacher, and not I. When she was very near her end, and could not speak, I asked her to let me know by a sign, whether her soul was at peace, and she still felt that Christ would save her? She fixed her eyes on mine and nodded her head *affirmatively*. I thank God that I can believe she found forgiveness through the precious blood of Christ, and that her departed spirit rests in comfort in the paradise of God.

F. L. HAWKS

January 19, 1861

On Sunday, April 16, 1861, "after the sounding of the first note of war from Fort Sumter, the people thronged Broadway." The Civil War had begun, and was to bring a great change to Calvary. Dr. Hawks, as will be remembered, was born in North Carolina, and was a man of high feeling who could not easily "forget the land of his birth, the grave of his mother, the kindred and friends, whose happy peaceful homes were so soon to feel the fury and devastation which were poured out upon them."

But "in his Parish Church, and among his admiring and devoted congregation, were men who were his peers in solid learning, and who, in their several spheres . . . had a national reputation. They had been attracted to his ministrations, because they knew how to distinguish between noisy bombast and genuine eloquence, between pulpit demagogism and the Faith of Christ as addressed to the living men and living questions of the age. Besides, Dr. Hawks was every inch a man, in the pulpit, as well as out of it; and they were capable of appreciating him. But they differed from him utterly, in their conceptions of the great struggle which now convulsed the nation from its centre to its circumference. A time had now come to draw lines distinctly, and every man, whatever might be his private opinions upon this point, that, or the other, was compelled to take his position."⁷

Dr. Hawks was a prominent citizen, and known to be a Southerner; and when the Union flag was not displayed at the Church, suspicion was aroused. One day the Church was threatened by a

⁷ F. L. Hawks *In Memoriam*, p. 33-34.

mob, demanding that the flag be displayed. This Dr. Hawks refused to do. The temper of the mob became so dangerous that the sexton rushed to Mr. William Scott, with the information that the mob was about to burn the Church. Mr. Scott went at once to Dr. Hawks, and in a few minutes the flag was flying over the building, which was saved to minister to the needs of generations of worshippers.⁸

But by March of 1862 Dr. Hawks felt himself to be at a parting of the ways, and had made his decision:

New York March 21, 1862

To the Wardens and Vestrymen
of Calvary Church—
Gentlemen,

I beg leave respectfully to tender to you this my resignation of the Rectorship of Calvary Church. I believe that so far as our Divine Master designed to use me as an instrument of his providence, that purpose has been answered; and circumstances indicate, to my mind, that it is His will I should now withdraw. . . .

For all the kindness that has been shown to me and mine either by the officers of the Church or by individuals in it I beg leave to make my most grateful acknowledgement coupled with the assurance, that in the little remnant of life left to me, that kindness will not be unremembered; while as to unkindness (for candor compels me to say I have experienced some, which wounded the more deeply because in some instances, it came unexpectedly from those whom I had long most truly loved) I have but to say that by God's grace, I will have no memory for *that*; it shall be forgotten, and let me add that if in aught I have offended any—for I am but a poor frail mortal) I humbly ask their forgiveness and prayers, assuring them that the offense whatever it may have been was undesigned and resulted from the error of the head, not from malice of the heart. . . .

But gentlemen, independent of all other considerations there is one ground, on which I think I *ought* to withdraw from my present position. I have been strongly admonished by the failure of my health and strength within the last two months, that I am not *physically* adequate to the performance of the work which the rectorship of Calvary demands. I must therefore seek a field of lighter labor. . . .

⁸ The information in this paragraph was given by Mr. Scott's grand-daughter, Miss Emily W. Scott.

And now my dear gentlemen, commending you and the whole congregation to God and to the word of His Grace which is able to build you up, and give you an inheritance among all them that are sanctified, and in the expectation that after I leave New York, you will probably see my face and hear my voice no more on earth, it only remains to say as I do most lovingly farewell!

Most affectionately Your friend

FRANCIS L HAWKS

At the Vestry meeting, March 22, 1862, on motion of J. W. Underhill, a committee of three was appointed to confer with Dr. Hawks in reference to the above communication: Messrs. Burtus, Kearny and Underhill. They reported verbally on March 27, 1862—and continued their conference with Dr. Hawks.

On March 29, 1862, there being a full attendance of the Vestry, the following letter was read:

New York
33 West 24 Street
March 28 1862

To the Wardens and Vestrymen
of Calvary Church—
Gentlemen,

In the delicate position in which the affairs of your very important Parish are placed at this moment perhaps you will allow me as your Bishop to approach you most respectfully with a few words. I confess I cannot contemplate the possible retirement of my friend the Rev. Dr. Hawks from the Rectorship of your Parish without extreme pain and regret. He has important relations not only with Calvary Church but with the general affairs of this Diocese, of the General Convention as a Delegate from the Diocese to that Body which is to assemble in this city next October and as a Trustee from the Diocese with the affairs of the General Theological Seminary in this City. He could not remove from this Diocese without serious prejudice to many important interests among us, respecting all of which I am necessarily very much concerned. Even in your own Parish I cannot help thinking it would be found difficult to fill his place.

I am pretty thoroughly acquainted with your Rector and I do not believe that there is anything in his state of mind which need prevent him from ministering to his most important charge as ably and as acceptably and usefully as he has now done for many years. Thinking it

barely possible you may be in doubt respecting your action upon the resignation which has been placed in your hands I venture to take the great liberty of expressing to you my earnest desire that his services may be retained to this Diocese and to your parish.

I am Gentlemen with very great respect
Your faithful servant

HORATIO POTTER

Messrs. Burtus, Kearny and Underhill were appointed a committee to confer with Bishop Potter. On April 1st, 1862, the committee reported that the Bishop desired the Vestry to postpone for a few days any action on the resignation.

On April third, all of the Vestry being present except Mr. Scott, the following resolutions were unanimously adopted:

Whereas the Revd. Dr. Hawks has laid before us his resignation of the Rectorship of Calvary Church and in his communication to us has stated that his health is so impaired that he feels hardly able at present to discharge all the duties of his office— Therefore it is Resolved that we have received this letter of our beloved rector, with unfeigned grief, that we sincerely sympathize with him in the depression of his strength and that we hope and pray for his entire recovery.

And whereas it is by the blessing of God upon the eminent talents, earnest zeal and devoted efforts of Dr. Hawks for twelve years that Calvary Church has been rescued from a state of ruin, extricated from large debts and raised to its present state of prosperity, therefore it is also

Resolved, that in the opinion of this Vestry it would be most detrimental to the interests of this Parish for them willingly to accept the resignation which their dear Pastor has felt himself impelled to offer to them,

And whereas large majorities of the pewholders represented by us have expressed in written memorials their entreaties not to be thus deprived of the Rev. Dr. Hawks as their pastor, but that they may remain in that sacred bond which unites them to him "as long as God shall spare his life,"

And whereas the Rt. Rev. the Bishop of the Diocese has also by letter and otherwise signified to us his very strong desire that the Congregation of Calvary Church may not be thus separated from the charge of Dr. Hawks and that the Church in this Diocese as well as through other important relations may not be thus robbed of the presence and counsels bestowed by Dr. Hawks upon its manifold interests, therefore it is

Resolved, that acting on the convictions of what is due to our beloved Rector, needed by the welfare of our Parish and demanded by the affections of ourselves and of our people, we do hereby beg that Dr. Hawks will listen to us as speaking with the united voice of the Bishop of the Diocese, the congregation in which he has so long ministered, and the vestry of the Parish, and that he will yield to our request and withdraw the resignation which he has placed before us.

To another Vestry meeting on April 10, 1862, all being present except Messrs. Kearny and Elliott, came this letter:

New York, April 10 1862.

To the Wardens
and Vestrymen of Calvary Church.
Gentlemen,

I should be a very ungrateful man if I did not feel and appreciate fully the generous and friendly treatment I have received at your hands and especially the kind feelings manifested in your communication of 3rd Inst. requesting me to withdraw the resignation I had sent to you of the Rectorship of Calvary Church.

If nothing was involved in this matter but personal feeling, if it was a question to be determined by the affections only, I would settle it at once by complying with your request, but the more I reflect upon it, the more do I conscientiously believe, that it embraces in it certain great and vital principles which I have no right to surrender.

Without now going into detail, it is sufficient to say that in my view there are here involved allegiance to our Lord as the lawful head of his Church, to whom his Ministers are responsible for what they preach; the usefulness, influence and respectability of the Christian Ministry as part of the instrumentality appointed by Christ in his Church; and the faithful maintenance of the truths of his gospel, by that ministry as contradistinguished from the dictation of men, which last once admitted would very soon banish the gospel of Christ from his Church.

I do not feel at liberty to surrender the honor of our Lord and permit the rights and duties of his ministers to be sacrificed in my person. Beside (though this is a matter of secondary moment) I have some rights as a man and an American, to the exercise of my private opinions though I am a clergyman; and I am not prepared to surrender them, and as I belong to a Master who is the "Prince of Peace" and has given me the injunction "as much as lieth in you, live peaceably with all men" I shall enter into no fights, but I shall not surrender my Master's rights

in his Church nor his precious truth, to please anybody. He has given me a rule by which to avoid strife and yet do my duty to Him in upholding his truth and His rights "If they persecute you in one City, flee ye to another."

I cannot my dear Gentlemen, withdraw my resignation. If for any Vestry or congregation on earth I would do it, it would be for those of Calvary; but I cannot do it for any, because it would destroy my self respect inasmuch as it would violate principle and wound my conscience.

Most affectionately Your friend

FRANCIS L. HAWKS

We cannot but regret that a man of so large calibre as Dr. Hawks should in his earlier letter, have made his health a factor in his departure, when so clearly the cause was the sympathy he felt with his own Southland, which his parishioners did not share; and that one who so well understood the doctrinal and personal meaning of the Cross, and had known how to channel its power to needy people like Lola Montez, could not maintain its spirit in himself while the land was torn into factions. His "rights as a man" were not only secondary, they stood in the way of his opportunities as a Christian to be a bridge between the warring factions, to help people to realize that all wrong was not concentrated on one side and all right on another, and to manifest the Spirit of Christ which is not neutral, but is above all party and faction, and seeks always to transform and then to reconcile.

This letter of their rector's the Vestry laid on the table, and on April 14, 1862, with all present but Messrs. Elliott, Clark and Scott, the following letter was presented:

New York, April 14 1862

To the Vestry of Calvary Church.

The undersigned, for many years members of the Vestry of Calvary Church find themselves impelled by a sense of duty to withdraw from any further service as members of the Vestry, and so declare that they are not candidates for reelection.

The undersigned only desire to say, that they withdraw from such service under a sense of duty that their withdrawal is owing to circum-

stances well understood in the Vestry, and they are led to hope that thereby the Church may be spared the scandal of a contested election, in which politics and partisanship may be introduced into the Parish and that in withdrawing from the Vestry they part with each and all their associates with the utmost kindness and regard.

HENRY H. ELLIOTT
WILLIAM SCOTT

A committee to request them to withdraw their letter of resignation reported, April 19, that they could not induce them to do so. The letter of Dr. Hawks with his resignation, was laid on the table, "to enable our successors in office to take such action thereon as may seem to them proper."

But Dr. Hawks did leave Calvary; and on October 15 a resolution was passed that he be offered the use of the Rectory until it should be needed, and in December it was arranged that he should be paid \$2,000 for such of the furniture as he was leaving in the Rectory. He went to Baltimore, becoming the rector of Christ Church in that city.

After the war Dr. Hawks spent two years in New York, the last of his life. In 1864 he officiated at the Church of the Annunciation, in West 14th Street. Then his friends gathered about him and wanted him to start a Church. The Chapel of the Holy Saviour was organized, the Wardens being his old Calvary parishioners, William Niblo and John Alstyne. The corner-stone of the new Church, in 25th Street, was laid by Dr. Hawks the morning of September 4, 1866. "He was then in a condition of great physical weakness. All were impressed and alarmed by his changed appearance. He knelt to pronounce the solemn words, and as his countenance, full of meaning, was lifted towards Heaven, and he uttered the sacred Name of the Triune God, FATHER, SON and HOLY GHOST, and invoked His Blessing on the work then begun, the scene was one of indescribable solemnity and heavenly beauty. In a few words, which started tears from every eye, he thanked his Reverend Brethren and his friends for their presence on this solemn occasion, and said he fervently hoped, when they should all stand before the Judgment seat, they would be rewarded

many fold for their work that day. This was the last public official act of Francis L. Hawks."⁹

His new chapel was admitted into union with the Convention on the very day of Dr. Hawks' death, September 26, 1866. The memorial volume tells of the tranquillity of his death: "Humble now as a little child, submitting without murmur to his sufferings, bowing sweetly to God's will in thus suddenly and unexpectedly interrupting his prospects. . . . Not long before his death, he partook, with great devotion of manner, of the Blessed Sacrament. He exhorted his friends to 'cling closely to Christ, and live nearer to Him'; and he bade them, as his dying counsel, to adhere with unswerving fidelity to 'The Church of the living God, the Pillar and Ground of the Truth.'"¹⁰

Three days after his death, the Calvary Vestry "Resolved, That in the loss of the Rev. Francis L. Hawks, D.D., so long the rector of this Church, we the Wardens and Vestry, wish to express our unfeigned sorrow; and to offer our heartfelt sympathies to the members of his bereaved household. Resolved, That we keep in lasting honor the record of past years during which he was identified with the welfare of this parish; of the labors to which it owes so much of its early growth and ripest strength; and that his memory will be sacred to us as a faithful minister of Christ, a gifted preacher, an affectionate pastor and friend."

His funeral was held at Calvary Church, Saturday afternoon, September 29. Bishops Potter of New York, Lay of Arkansas, Talbot of Indiana and Quintard of Tennessee, and between one and two hundred clergy of the city and surrounding country, followed with his body from the house to the Church, "where a multitude had gathered within and without its spacious courts. The simple, solemn, impressive Services were over, and crowds lingered long at the porch, to catch one more last look of the noble countenance of this great Master in Israel."¹¹

A window and tablet in the north wall of the nave of the Church call him to remembrance; and the west window was also given in

⁹ *In Memoriam F. L. Hawks*, p. 34.

¹⁰ *In Memoriam F. L. Hawks*, pp. 34-5.

¹¹ *In Memoriam F. L. Hawks*, p. 53.

his memory by his friend William Niblo. One of his successors at Calvary, Dr. J. Lewis Parks, called him "the finished gentleman Hawks, the great orator, in days when oratory was a living art."¹²

He is said to have been a remarkable conversationalist, and one of the best of talkers, and most engaging of companions. "He read human nature at a glance, and was quick to discern the sources of doubt and difficulty . . . a warmer, tenderer heart, or a more sympathizing nature, never dwelt in the bosom of imperfect men. But his engrossing public labors so occupied his time and care, that he could know little of the inner life, the secret spiritual wants of the individual members of his flock."¹³

"He thought, as we know, that his labors were rendered comparatively useless by . . . constant distractions; and he once wrote us, as he was at the time annoyed and wearied, almost beyond endurance, by the pressure of these outside intrusions, 'When I die,' said he, 'let my epitaph be, "Died of the City of New York."'"¹⁴

Dr. Hawks, on one occasion, published his own views of what constitutes true and sound Churchmanship. He said: "With Low Churchmen, *as a party*, we have not, and never had, any communication or sympathy." He then made the following quotation from Bishop Ravenscroft:

"On the Doctrines of the Cross, then, he takes his stand, endeavouring to preach them in the simplicity and sincerity of a heart that feels them, and with the earnestness of a man who wishes to save his own soul and that of others." What are these doctrines? "The entire spiritual death and alienation of man from God, by the entertainment of sin; the reconciliation of God to the world, by the sufferings and Death of His only begotten Son; the Atonement of His Blood; Justification by Faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life, the only evidence of it; and the Grace of God in the renewal of the Holy Ghost, the sole agent, from first to last, in working out our salvation from sin here, and from hell hereafter. In fewer words, *Salvation* by Grace, through faith, not of works, lest any man should boast. . . ." Dr. Hawks then adds, "This is an outline of High Church principles which we avow."¹⁵

¹² *Calvary Evangel*, Vol. 20, p. 2.

¹³ *In Memoriam F. L. Hawks*, p. 43.

¹⁴ *In Memoriam F. L. Hawks*, p. 11.

¹⁵ *In Memoriam F. L. Hawks*, pp. 44-45.

Three times Dr. Hawks was elected Bishop, but each time he declined. He was called to be Missionary Bishop of the South West, the diocese embracing Louisiana and the Territories of Arkansas and Florida, in 1835; and at first agreed to accept "provided provision was made to his satisfaction for the support of his family"; but he later declined the appointment. He was called to be Bishop of Mississippi soon after the failure of his school on Long Island and his resignation from St. Thomas', New York; he had brilliantly acquitted himself of the charges brought against him, before the General Convention, but decided to decline the episcopate. And in 1852 he was offered the Bishopric of Rhode Island, but declined it.

In his quotation of an evidently favorite passage of Bishop Ravenscroft, Dr. Hawks has showed the centrality in his faith of the Cross. This was also marked during his last illness. "Again and again he pointed the weeping and beloved friends, who gathered about him, to the CROSS OF CHRIST. This was his great theme, in his life and in his death. To that and that alone, he trusted for acceptance at the Bar of God. . . . In the efficacy of that Cross, he beheld a fountain to wash away his sins; in its tragedy, he saw a love and wisdom before which he bowed with the affectionate confidence of a little child; and in its purchased Gifts, he discerned the only hope for a disordered and suffering Humanity."¹⁶

What Calvary owes to Francis Lister Hawks will be for all time a vast debt. If in the beginning she rescued him from his financial straits, he rescued her from long standing financial insecurity, set her upon a sound basis, and taught her people how to give in large amounts. He kindled the enthusiasm of her people for missions, both in the portion of the city to the east of the church where hundreds welcomed the ministrations of Calvary Chapel, and where for half a century it did its work as one of the first chapels of its kind in our Church in New York; and also for the cause of Christ throughout the world, so that one day Calvary would be among the half dozen largest contributors to domestic and foreign missions of all the Episcopal Churches in the land. The tragic separation of him from his people, by their being found on different sides in that

¹⁶ *In Memoriam F. L. Hawks*, p. 52.

fraternal strife of seventy years ago, is forgotten, being lost in our abiding gratitude to him.

The secret of his power was certainly this, as Dr. Morgan shows,¹⁷ that "Dr. Hawks knew and preached but one thing, the Cross of His Master, the atoning Lamb of God. All his splendid gifts were made subsidiary to this golden theme. Many years ago, a friend was complimenting him upon his growing fame, as a literary man. 'Ah! sir,' rejoined the Doctor, 'I should find more joy in the fact that I had been the means of saving one soul, than in all the reputation this world could heap upon me.'"

¹⁷ *Ibid.*, p. 60.

X

THE REV. ARTHUR CLEVELAND COXE

1863-1865

WHEN Dr. Francis L. Hawks resigned from Calvary Church in 1862, two men were called to fill his place who were later Bishops in the Church.

The first was the Rev. Frederic D. Huntington, Rector of Emmanuel Church, Boston, and but one year out of Unitarianism, who seven years later was to be the first Bishop of Central New York, then a newly created diocese. On October 29, 1862, the Vestry named a committee to invite him to come at a salary of \$5,000 a year and the use of the Rectory, with an assistant to be furnished him if he desired one. In November he replied:

Boston Nov. 17 1862

To James W. Underhill Esq.

Clerk of the Vestry of Calvary Church.

Dear Sir,

On the third day of this month by the hands of Mr. W. W. Wright I received your communication made in behalf of the Vestry of Calvary Church offering me the Rectorship of the Parish. With sincerity and earnestness I acknowledge my deep sense of the consideration and confidence shown me by yourself and those you represent. I have carefully deliberated upon my duty in view of all the large and solemn relations involved in such a transaction. The reasons for accepting your call have been very faithfully presented to me by your committee and by others. Let me trust that it may afford you some proof that I am acting from right motives when I assure you that the position you propose to me has very strong attractions, and that I cannot decline it without a sacrifice, yet on the other hand, after seeking light from above and from every other quarter, I am brought to a clear conviction that I must



ARTHUR CLEVELAND COXE

Seventh Rector of Calvary Church; Second Bishop of Western New York

remain with my people and my work here, and therefore respectfully return a reply in the negative to your invitation.

Begging you to accept my cordial thanks,

I am yours in the fellowship of the Church,

F. D. HUNTINGTON

The following month a committee of three were selected to go to Baltimore with the idea of considering the Rev. Arthur Cleveland Coxe, rector of Grace Church in that city, for the rectorship of Calvary. On December 17 the committee were authorized to offer him \$4,000 a year, the use of the Rectory, and an assistant if he desired one. December 26 "the Rev. A. Cleveland Coxe, D.D., is hereby invited to the rectorship of Calvary Church . . .," and January 5, 1863, the committee was authorized to offer him a salary of \$5,000. His letter of acceptance follows:

Park St. Baltimore

January 10 1863

My dear Sir—

You received I trust by return of post my acknowledgment of your polite communication of December 27, 1862 informing me of my election by an unanimous vote, to the Rectorship of Calvary Church.

I now write to accept the Rectorship thus offered and to ask you to do me the favour to announce my acceptance formally to the Vestry.

May it please Almighty *God* to bless the solemn relations thus created; in forming which I trust we have all been guided by zeal for His glory, by the grace of His *Holy Spirit* and by the precepts of our blessed Lord and Saviour *Jesus Christ*.

I expect (D.V.) to be in New York the first week of February to begin my pastoral labours.

Accept dear Sir for yourself and other members of the Vestry, my grateful acknowledgment and the sincere expression of respect with which I beg to remain

Your faithful friend and servant,

A CLEVELAND COXE

For J. W. Underhill Esq.

Clerk of the Vestry, etc., etc.

Dr. Hawks had the gift of ringing oratory; Dr. Coxe came as the poet, blessed with a gentler voice of persuasion, but an equal power in his use of words, one of the few poets whom our Church

in America has claimed. He is best known for his hymns, the most used of which are, "O where are kings and empires now?," "Saviour, sprinkle many nations," "How beauteous were the marks divine," and "O who like Thee so calm, so bright." He participated "in the first enlargement of our hymnology" but "absolutely excluded every hymn of his own" and "with most positive determination."¹ In later editions, of course, the best of his hymns have found their place.

But his written works² include eleven volumes of theological works, eleven translations or edited works, twenty sermons beside many published in periodicals, ten pamphlets, a volume of *Impressions of England*, and seven volumes of poems, including the most popular, "Christian Ballads" (1840), which was "republished in England first in 1849, and frequently since then, being for near half a century, as the most eminent of English Church publishers has said, a household book with English Churchmen, as well as in America. Illustrated Edition, New York, 1865, and innumerable others in this Country."³

No one can read the letters which have been reprinted in this book, such as those which passed between the rectors and vestries of the Church, without realizing that literary care and precision was a high art at that time, not only on the part of the clergy, but also on the part of the laymen. Mr. Southard had great force in his words, Dr. Hawks great eloquence, and Dr. Coxe great culture. He was a scholar who could write accurate prose, and he was a poet of no mean order.

Calvary's field of immediate vision and work at that time was roughly bounded by 14th and 34th Streets, Fourth Avenue and the East River. Within that needy area she had built her Chapel, and backed it by a Missionary Association of members of the Church. She had reached forth from a building to a whole neighborhood.

¹ From Bishop Wm. Croswell Doane's Memorial Sermon, p. 11.

² A partial list of his publications includes: Advent, A Mystery (1837), Athwold, A Romaunt (1838), Christian Ballads (1840), Athanasian and Other Poems (1843), Hallowe'en (1844), Saul, A Mystery (1845), Sermons on Doctrine and Duty (1854), Impressions of England (1856), Criterion (1866), Moral Reforms (1869), Signs of the Times (1870), The Bible Rhyme (1873), Apollos, or the Way of God (1873), Covenant Prayers (1875), The Penitential (1882), The Ladye Grace (1878), Institute of Christian History (1887), (Ridpath Library, Volume 7).

³ Bishop Doane's Memorial Sermon, p. 11.

And during the two years of Dr. Coxe's rectorship two future Bishops of the Diocese of Western New York labored side by side and hand in hand in the two fields of her life, the Church and the Chapel.

The Rev. William David Walker had come to take charge of Calvary Chapel just four months before Dr. Coxe had come from Baltimore to the Church. He was to build himself into the life of Calvary for nearly a quarter of a century, and more will be said of him later. Suffice it to say now that he was a young man, just graduated from the General Theological Seminary, when he came to Calvary Chapel. His salary was paid by the Missionary Association, but he was appointed annually an assistant minister of Calvary Church in order to secure for him a seat in the Diocesan Convention, "to which," say the Vestry minutes, "he is morally entitled." A description written in later years says that he was "a majestic looking man, over six feet in height, spare, and muscular . . . with black hair and whiskers. His features are pale and ascetic with a look of deep resolution and suppressed energy." It is seldom that two men labor together successively in two different fields unless there is found between them some natural and human affinity, and a spiritual fellowship beyond the average.

Arthur Cleveland Coxe was nearly forty-five when he came to Calvary Church. He had been born in Mendham, New Jersey, May 10, 1818, the son of the Rev. Samuel Hanson Coxe, D.D., LL.D., and was educated in New York, graduating in 1838 from the University of the City of New York. Three years later he graduated from the General Theological Seminary, and was ordained deacon that same summer, June 27, by Bishop Onderdonk, in St. Paul's Chapel, New York. He was admitted to the priesthood by Bishop Brownell in St. John's Church, Hartford, Connecticut, September 25, 1842.

Before he came to Calvary he had already published books of poems, sermons and travel, and been rector of three other churches. For a year after his ordination, he was at St. Ann's, Morrisania, Westchester County, New York, where he was followed by the Rev. Charles Jones when the latter left Calvary Church. From 1842 to 1854 he was rector of St. John's Church, Hartford. And from 1854

to 1863 he had been rector of Grace Church, Baltimore, Maryland. Dr. Coxe's wife was Katherine Cleveland Coxe, and a daughter, Alice Archer, was born while they were at Calvary, and baptized here.

A long-time parishioner ⁴ has described the chancel of the Church in Dr. Coxe's day. "There used to be cane-seated arm-chairs in front of the front row of pews, where the young people sat during services. At that time the choir sat in the gallery; the Communion Table, now the Altar, occupied the place it does now, but the chancel where now are the choir stalls had steps on three sides of it, and a Communion rail. During the first part of the morning service, the smallest of the Sunday School scholars sat on these steps, facing the congregation until it was time for them to leave. The steps and the chancel floor were carpeted."

There began in these brief years another friendship of great significance for Calvary Church, and for the Church in the nation's capital. There was a young man one year out of Columbia University, whose name was Henry Yates Satterlee. "In the course of his study of ethics and his reading of Carlyle, especially *Chartism* and *Past and Present*," Bishop Brent, his biographer, tells us, "his mind was turned toward the ministry, and he felt that this was his vocation. It is interesting, and somewhat unusual, that he should have first thought of the ministry as the great representative Christian vocation, before he knew in connection with what church he would ally himself. It was the ministry as such, and not some one aspect of it as interpreted by a given church, which claimed him at the outset. The commissioned servant of God and of man was what he aimed to be. He then set to work to study the various churches, and his mind was more and more attracted to the historic standing and sacramental teaching of that branch of the Church Catholic which afterwards claimed him. Professor Milo Mahan, (uncle of the famous American Admiral, who died in 1914) advised him to consult the Rev. Dr. Arthur Cleveland Coxe, who was at that time one of the prominent clergy of the Diocese and Rector of Calvary Church, New York. Dr. Coxe was himself the son of a Presbyterian divine. He had fought for the position he had won,

⁴ Miss Mary Le Boutillier.

and both as a historian and a theologian was well qualified to counsel the eager young student. The result was a close tie binding the two together. Dr. Coxe was in the habit of calling him 'his boy.'⁵

"The question of baptism was discussed and Henry was baptized hypothetically on Easter Even, March 26, 1864, in the church where he was destined to serve as rector so long and well, by Dr. Coxe, who also presented him for confirmation to Bishop Horatio Potter at Trinity Church."⁶

Calvary's prosperity continued under Dr. Coxe. The Treasurer's report of 1864 showed collections from pew rents of over \$10,000 "the largest amount ever received from that source up to that time." The congregation gave that year over \$22,000, and \$1,541.18 of this was for Foreign Missions. Their horizon was widening as they moved forward toward days when the parish would think in terms of the world.

The force of the Oxford Movement, now some thirty years old, was still powerfully felt in the Episcopal Church. The days were full of controversy, "and there were eminent champions of the high and low church parties. The Rev. Dr. Arthur Cleveland Coxe was a representative of the Oxford school in many of its doctrinal tenets, and in theory, as his poems testify, though not in home practice, a ritualist. . . . Abroad he might be found on occasions in cope and mitre, and though his poems described worship as accompanied by lights and incense, his church, or when he became Bishop his churches, failed of these symbols, where he had his own way. His conception of the ministry was inclined toward the sacerdotal. He believed in the historic episcopate and apostolic succession. His conception of the sacraments was most reverent. His poetical, imaginative nature found in them the soul's richest food. A man of personal dignity, a scholar, and a winning and intellectual preacher, he was a conspicuous figure in the Church life and thought of his times, both at home and abroad."⁷

Two old New York families were doubly united in marriage at

⁵ Charles Henry Brent, *A Master Builder*, p. 16.

⁶ Charles Henry Brent, *A Master Builder*, p. 17.

⁷ Charles Henry Brent, *A Master Builder*, p. 28.

Calvary during the Civil War and after. Valentine Gill Hall, Sr., was "one of the most wealthy and notable New York citizens of the first half of the nineteenth century. He had extensive business interests in New York, and was a large real estate owner in Brooklyn where he built many houses."⁸ His son, Valentine G. Hall, Jr., was married by Dr. Hawks to Mary Livingston Ludlow, and his daughter Margaret Tonnele Hall was married by Dr. Coxe to Edward Livingston Ludlow. A daughter, Susan, of this latter marriage was to be the wife of Calvary's greatly loved Senior Warden at this centennial period, Henry Parish.

In less than two years from the time of his coming, a larger opportunity was offered to Dr. Coxe. On September 20, 1864, "The rector announced to the Vestry the unexpected change in his circumstances which had occurred since their last meeting, by his election to the Assistant Bishopric of Western New York. He also stated that he had not accepted the office and work thus tendered to him and before doing so, he desired to give them an opportunity to offer their counsels as a Vestry or personally as his friends and parishioners." In 1856, while in Baltimore, he had been elected Bishop of the Diocese of Texas, but had declined it. On October 19 "the rector stated to the meeting that having accepted the appointment of Assistant Bishop of the Western Diocese of New York, he should on or about January first, 1865, offer his resignation as rector of Calvary Church. . . ." On November 25 he was given leave for the month of January, but requested to defer handing in his resignation as long as was consistent with his new duties. He then wrote:

Rector, Calvary Church
Dec. 31 1864

Gentlemen—

Your resolution desiring me to remain as long as possible with you was very gratifying and I thank you for this as for many other tokens of your regard.

I expect by God's leave to be able to serve you, should that be your desire until Easter next April 16 and I have the consent of our Diocesan to that effect.

But I suppose it will be better that I should not withhold my formal

⁸ Spooner, *Historic Families of America*, Vol. I, p. 356.

resignation; and therefore I hereby resign the Rectorship of Calvary Church to take effect on the 10th day of January 1865 on which day, two years ago, I wrote to accept the same. Should I carry out my proposal to remain in charge till April 16th I shall feel that two full years of my ministry have been devoted to your service in the Lord.

It is not easy for me to do any justice, in a formal letter, to the feelings with which I write this letter. While life shall last, Calvary Church and its sacred interests will be dear to me and shall not be forgotten in my prayers; and you Gentlemen of the Vestry, with whom I have passed so many hours of official duty and from whom I have experienced unvarying kindness—accept I beg you my very warm assurances of personal esteem and my ardent prayer for your happiness here and hereafter.

God grant us frequent reunions here on earth and an eternity of better life together in the world to come.

I remain for a little while,

Your Rector and always your friend and servant in *Christ*

A CLEVELAND COXE

The Church Monthly, published in Boston, expressed in October, 1864, the pleasure of the Church world in the new election. "The Diocese of Western New York, at its late Convention, elected as Assistant Bishop, the Rev. Arthur C. Coxe, D.D. No nomination could have given more general satisfaction. A pure and holy boyhood, a youth of piety and promise, and a maturity of active Christian effort and most untiring labors for the good of those committed to his charge, has now its well deserved and crowning honor. A poet whose praise is not confined to our own Church or our own continent, an author of most graceful and scholarly prose, a preacher of unusual merit, and a pastor devoted to every detail of the ministerial work, showing, besides, that longing for unity, and that wide, comprehensive love which would bring back to the "one fold" all the scattered members of Christ's flock, and laboring with most commendable zeal in every effort tending to this great end. . . ."⁹

On the eve of their loss of him, Calvary's Vestry sent him an expression of their deep appreciation, parts of which follow:

We hardly have the heart, in this hour of parting to dwell at length upon the devoted and faithful care, the unsurpassed efficiency, the un-

⁹ *Church Monthly*, Oct. 1864, p. 239.

tiring and godly fidelity, which have so remarkably distinguished the whole of your sacred Ministry in Calvary Church. Still less shall we attempt adequately to record our sense of the earnest eloquence, enriched and strengthened by thorough Christian learning and refined by delicacy alike of taste and feeling, which has enabled you by *God's* blessing to attract and win so many precious souls to the Cross of Christ.

Nor could we hope fully to express our appreciation of the comprehensive spirit, in which you have so nobly striven far beyond our narrow parochial limits and with such promise of ultimate success, to bring into more perfect Christian unity the dismembered and outlying portions of the common fold of the Reformed Catholic Apostolic Church. Nor will we depict however tenderly we may remember, the varied graces of your social and domestic life or the happy influence of the frank and manly bearing and the genuine and genial courtesy which so won the love of all who know you. We had not been unmindful, that the manifold and arduous duties of the Diocese, to which you have been called, might well require most of your time for proper preparation; and it was therefore, with a deeper feeling of obligation, that since your consecration early in January, we have seen you return to the unfinished work of your Parish and lay aside the symbols of your higher office, to enjoy as our Pastor and spiritual guide the last satisfaction of leading us through the solemn season of Lent up to the very eve of the joyous festival tomorrow. . . .

The Consecration of Bishop Coxe took place in Trinity Church, Geneva, New York, on Wednesday, January 4, 1865, the consecration being by the Bishop of the Diocese, the Rt. Rev. William Heathcote De Lancey, D.D., LL.D., assisted by the Bishops of Vermont, Michigan, New York, New Jersey, and the Missionary Bishop (Talbot) of the North-west. The sermon was preached by the Rt. Rev. William Henry Odenheimer, Bishop of New Jersey; it was on the Episcopate, and the text was St. John 20:21. To the Bishop-Elect he said in his charge, "The bearer of an honored name, you will today consecrate anew to the Triune God the treasures of your intellect and heart. . . ."

Before the Easter Day came when Dr. Coxe bade farewell to his parish, Bishop De Lancey had died, and Bishop Coxe had succeeded, April 5, 1865, to the office, and become the second Bishop of Western New York. The diocese then included what is now Central

New York as well; it was three years later, in 1868, that, at the instance of Bishop Coxe, the new diocese was created. And to it came, as its first Bishop the man whom Calvary had called before they called Dr. Coxe, the Rev. Frederic Dan Huntington, D.D., of Emmanuel Church, Boston.

Bishop Coxe had his S.T.D. degree from St. James College, Maryland, in 1856, from Trinity College in 1868, and from Durham, England, in 1888; his LL.D. came from Kenyon College in 1868. He was a member of the New York Historical Society, of the New York Academy of Design, the Buffalo Historical Society, etc.

He lived to be seventy-eight, dying at Clifton Springs July 20, 1896. He was buried, as he directed, in a place consecrated by himself, immediately under the altar window of Trinity Church, Geneva; the extension of the church's chancel brought his grave directly under the altar.

The completest tribute to him is found in Bishop William Crosswell Doane's Memorial Sermon, preached in St. Paul's Church, Buffalo, October 5, 1896, from which come the following quotations:

He was human—intensely—and possessed to an unusual degree with the unguardedness of those warm natures, which are concerned rather with what possesses their minds at the moment than with any mere personality of their own, or any thought of effect. . . . But . . . his faults were the complements of his gifts. They were the noble faults of a nobler nature. It was among his noblest gifts that he was so hopeful as never to have "a lost cause." . . . His personal loyalty to those who once had his confidence; and his eager longing to help on any movement that looked either to unity or to reform, committed him, with a certain rashness of expectation, to men and movements sure in the end to disappoint him.

Bishop Coxe was a genius, and the genius is not to be judged after the measurements of common man. . . . His estimate of his office was, in my judgment, the rightful one. He was consecrated "a Bishop in the Church of God." He labored, "that the great work of strengthening centres may be realized at its full value, which is all involved in that old Catholic idea of the Cathedra, not a big building necessarily, but a central point, a place of sitting down, to make the centre strong enough to sweep the whole circumference of the circle. . . ."

Bishop Doane tells how he urged revision of form and language of the Canon law; and was a great worker for Church unity.

He had that rare responsiveness in his nature which kept his eye and ear awake, and opened every pore of his whole being, to receive the influence of the place, the moment, the surrounding. Sensitive as a strung harp to every breath of wind, to every lightest finger touch, and catching as the mirror of a still woodland lake, every tree leaf, every folding of the mountains, every fleeciest cloud, to reproduce it in reflection . . . It was this that made his pastoral power so great, by his quick sympathy, his ability to enter into, and share in, whatever interested the person with whom he dealt. And while on the one hand, in the exuberant overflow of utterance, this gave sometimes the appearance of something almost violent to his speech, it was so marked an element of his nature, so full of that enthusiasm which carries, after all, the greatest influence with men, that one was ready to forgive the now and then errors in judgment or extremes in speaking, for the value of the power when it ran—as it did almost always—instinctively in the right and wise way.

Bishop Doane goes on to cite as characteristics of his mind “the unusual eagerness of acquiring, the accurate thoroughness of retaining, and the instantaneous readiness of recalling. . . .” “His knowledge of the Holy Scriptures was deep and devout. His spirit, so in accord with the Holy Spirit of God, caught their inner meaning with a quickness which opened new revelations to his soul; and his own poetic gifts were perpetually flashing sparks of light from some new kindling of a passage of God’s Word. . . .”

This was the scholar, singer and seer who in two brief years left an abiding impress upon Calvary Parish.

XI

THE REV. EDWARD A. WASHBURN

1865-1881

DURING the first thirty years of its life, Calvary Church had enjoyed the spiritual leadership of men of whom the majority belonged to the company of moderate High Churchmen. Its early rectors were nearly all graduates of the General Theological Seminary, or otherwise connected with it; and the Seminary reflected, as did the Diocese, the continuing influence of the Oxford Movement. In those days men were less likely to expose themselves to ideas with which they were not already in sympathy, so that such an attachment was probably more indicative of their own position than would be the case today. These first leaders of Calvary were none of them ritualists, but in their theological position they would most of them be called conservative, and in their view of the Church they were decidedly sacramental and traditional. They laid their emphasis upon genuine, personal, useful religion, and its application to the life of their day; the upheaval in thought of the past seventy years had only just begun, and they were still untouched by it.

But with the coming of Dr. Washburn, this tradition was changed. He was born in Boston, he had been a Congregationalist, and he went to Harvard—all which elements in his make-up made him intellectual, individualistic, and liberal in his thought. He believed in tackling the problems of religion with the mind, and his own great mind was stocked with knowledge and trained for thought. He believed that theology was the queen of the sciences and would surely be reconciled ultimately with the others. He thought that the belief in mechanical dictation, and the verbal infallibility of the Scriptures, were the natural product of older mystical interpretation.

He went for social wrongs with heavy invectives. He declared that criticism had already achieved so much: "The divinity of Christ, His redeeming sacrifice, His gift of the Comforter, are no longer theories"; and if today there be some who would call faith in such tenets "conservative," we must remember that it was a great departure for anyone in the Church in those days to set the rational mind to work on these great fundamentals of the faith. Dr. Washburn belonged to the modern world which is familiar to us today.

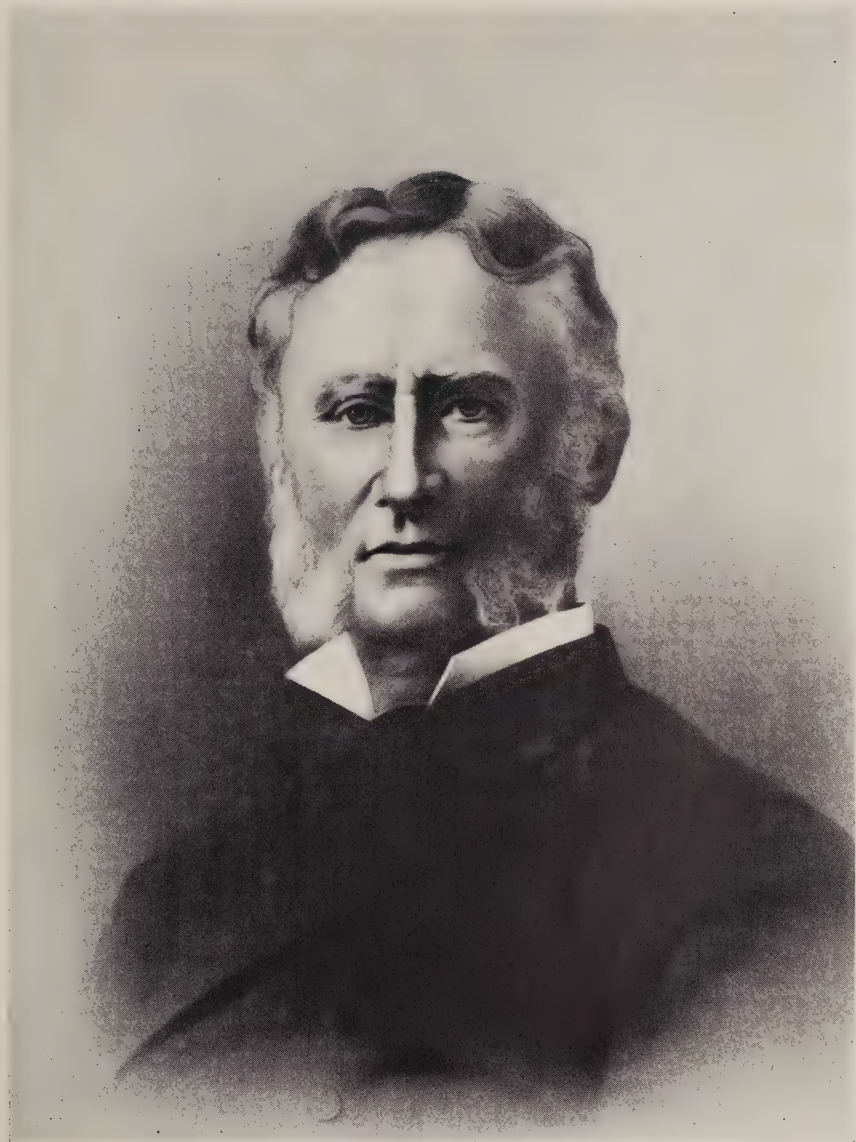
He came from Puritan stock, his forefather John Washburn, of Bridgewater, Mass., had come to Plymouth in the *Anne* in 1623, and the descendants lived on Cape Cod till the removal of Dr. Washburn's father to Boston. Edward Abiel Washburn was born there on April 16, 1819, and his father, being a well-to-do merchant, was able to give him advantages. He went to the Latin School, and to Harvard, where he "graduated with high honors in 1838."¹ He was at this period a great "admirer of Coleridge, with whose 'Aids to Reflection' and other philosophical writings, he was thoroughly familiar. Carlyle also was one of his heroes, and the German writers absorbed much of his attention."² We hear also that in his student days the young Washburn "was more or less in intercourse with the mind of a kinsman, Ralph Waldo Emerson, to whom, as he once said to a friend, he owed much in the enlargement of his literary attainments and the aesthetic cultivation, which eventually placed him in the foremost rank of those in his own Church, at least, of kindred tastes. . . ."³ He was also a very good athlete in student days.

He studied for the ministry at Andover and New Haven, being licensed as a Congregational preacher and filling various vacant pulpits for six months. At Andover Seminary he roomed with Dr. Charles H. Hall, who later was rector of Holy Trinity, Brooklyn; and this may have anticipated the influence of Dr. (later Bishop) Clark, and of Dr. Alexander Vinton, who drew him into the Episcopal Church. Bishop Eastburn of Massachusetts ordained him dea-

¹ Memorial Sketch by B.F.D. in E. A. Washburn: *The Ten Commandments*, p. V.

² *New York Tribune*, February 3, 1881.

³ *Commercial Advertiser*, February 3, 1881, (by "G.D.W."). This contains an error, for R. W. Emerson was not his kinsman, but his first wife was a cousin of Dr. Washburn. The two men always called each other 'cousin.'



EDWARD ABIEL WASHBURN
Eighth Rector of Calvary Church

con in Trinity Church, Boston, July 12, 1844, and priest in Grace Church, Boston, October 9, 1845.

He spent the years 1844 to 1851 as rector of St. Paul's Church, Newburyport, Mass., and then resigned to spend two years in travel, visiting Egypt, Palestine, India and China. In June, 1854, after his return, he married Miss Frances H. Lindsly, daughter of a Washington physician. She was of the greatest assistance to him, a gracious hostess, and much beloved in Calvary Church, whither she continued to come after his death.

In 1853 he had followed Dr. Arthur Cleveland Coxe as rector of St. John's Church, Hartford, becoming lecturer on Ecclesiastical Polity at the Berkeley Divinity School, in Middletown, Conn., where he delivered the addresses which formed the basis for his subsequent book, *Epochs in Church History*. From 1862 to 1865 he was rector of St. Mark's Church, Philadelphia, whence he was called to Calvary.

It was on January 11, 1865, that a committee were given power to invite him to the rectorship, offering him the terms familiar to us: \$5,000, the Rectory, and an assistant if wanted. When on a wintry day they journeyed to Philadelphia to present their request in person, they went fortified with a strong letter from their Bishop:

New York
33 W. 24th St.
Jan: 13, 1865

My dear Dr. Washburn,

Allow me to present to you two lay friends whom I esteem very highly,—Mr. Underhill and Mr. Wright, of Calvary Church vestry in this city. I am sure you will have pleasure in knowing them—They go to you on business in which they, and I, and our old friend, now Bishop Coxe, all feel much interested. It is to invite you to accept the Rectorship of Calvary Church.

Most heartily do I trust that you will yield to our wishes. It is a noble field of usefulness, and if you consult Bishop Coxe I think he will tell you that he did not find his Bishop a very uncomfortable person to deal with!—I do not think that a nobler field of duty can ever open to you in any Parish in this Country. To me, and to my family it will be every way most pleasant to have you near us, and I shall be delighted to have

you work with me in many things in which Bp. Coxé has been most useful. Come, my dear Sir, by all means, and may God guide and bless you in all your ways and works,

Most affectionately yours,

For
The Rev. Dr. Washburn

HORATIO POTTER

A little over a month later came Dr. Washburn's decision:

Gentlemen.

Philadelphia, Feby 20 1865

I have determined after full deliberation, to accept your call to the Rectorship of Calvary Church. It was impossible for me to give an earlier answer; and it is even now with much pain that I shall leave a parish, where I have spent two most happy and useful years. I pray God that He may approve my choice, and make it a wise one for your welfare as well as my own.

My design is to begin my duties by the first of May or at whatever time may be convenient for my friend Bishop Coxé.

With cordial thanks and wishes for the future,

I am your servant in Christ

E. A. WASHBURN

The maintained strength, and the growth, of the parish were indicated by the increase in its equipment during Dr. Washburn's ministry. In 1867 a building of the same material as the Church was built on the lot next to it on Fourth Avenue, for the use of the Sunday School; its function may be said to have declined, for its use of late has been that of a gymnasium; but the writer well recalls a parish dinner held in it early in his own rectorship, at which the Rev. President Francis Lister Hawks Pott, of St. John's College, Shanghai, and associate minister of Calvary Church, was present—he looked about him as if to get his bearings, and then he said, "Why, this is the old Sunday School room! The first things I learned about religion, I learned here." A Free Reading Room was opened in 1868, in East 25th Street, later moving to a vacant room in a store on Second Avenue in 1870: this was under the sponsorship of the Chapel and Mr. Walker, and his faith in its success was more than justified, for the attendance was estimated at nearly 50,000 a year.

The work at the Chapel went steadily ahead. Mr. Walker reported in 1866 that when he began there, four years before, the average attendance had been from forty to seventy persons, with about fifty communicants; that now the attendance was from five to six times as great, with two hundred and fifty to three hundred communicants. The Minute Book of the Missionary Association contained the entry, the "Chapel will contain about 400 closely seated," and one "twice the size could be filled." It was the only church then ministering to about eighteen thousand people in that area, except a Baptist Chapel which seated three hundred. The Bishop paid a remarkable tribute to the work of the Chapel when he visited there the Fourth Sunday after Easter in 1868, and confirmed forty persons. He "spoke very warmly of his interest in the work of the Chapel, and was kind enough to volunteer the statement that there was more real telling work accomplished there, than in the whole field of the City Mission Society of New York." He spoke even more strongly at the laying of the corner-stone of the new Chapel, as we shall see.

Mr. Walker had begun an Industrial School, and a second Sunday School for the Chapel had to be opened in a hired room at 160 East 25th Street; the final consolidation of the two schools brought nearly four hundred children together. A larger Chapel was becoming an absolute necessity.

A clipping from the *Correspondence Journal and Messenger* tells the story of its building and the laying of the corner-stone: it stood on three lots on the south side of 23rd Street, near Third Avenue, previously known as Mabatt's Coal-Yard:

In a portion of this city where the toiling arms of the metropolis are most numerous, where factories and furnaces and forges hum, stands a quiet chapel, bearing the name of Calvary. For about twelve years its doors have been open to the poor, its seats free to all comers. Its present pastor, Rev. William D. Walker, has labored within its walls for the last ten years. During that period, by the blessing of God, there has been a steady, solid growth. Its attendants were only a mere handful when his work first began there. Now its communicants alone number about 100 persons more than its pews will seat. . . . The need of larger accommodations has become so urgent, that its board of management,

composed of communicants of Calvary Church, resolved to erect a new and larger edifice. The work has been begun. The needs were not only a more ample sanctuary, but rooms for practical Church work, as a larger Sunday School, Bible-class rooms, reading and parochial school rooms, etc. etc. With a view of providing for all these different elements of a sound parish system, a large lot, 75 X 122½ was purchased nearly opposite the site of the present chapel on Twenty-third Street near Third Avenue. The building is now in process of erection.

On All Saints Day its corner-stone was laid by the Bishop of the Diocese, (Rt. Rev. Horatio Potter), assisted by the minister in charge, the Rev. Mr. Walker. . . .

The Bishop of the diocese delivered the first address. He congratulated the pastor on the remarkable success which had crowned his labors, on the noble classes he had presented for confirmation, on the hearty services and devotion of the people under his charge. He added, "I took occasion once, while addressing a confirmation class in yonder chapel to say, that if there should ever be a cathedral erected in this diocese, I would desire the services, the music, the work, to be of exactly the same stamp as that which I hear and see in this place. I said it then, some years ago. I repeat it with emphasis today." . . .

The scene was one of much animation, as there was a large concourse in attendance; throngs of men, women, and children perched on the top of the lumber and masonry, all anxious to see and hear and enjoy the occasion to the utmost. Allusion was made to the absent Rector, who has just left Italy for a month's excursion in Spain. The bishop asked the assembly whether or not a special message should at once be sent to Dr. Washburn, announcing the laying of the corner-stone. The question was decided by a unanimous shout, and a little forest of up-lifted hands, in the affirmative.

The new building comprised a School and a Chapel. The School-house was on the 23rd Street side, and had various reading-rooms and class-rooms in it, and a bell-turret on top of it; it accommodated about six hundred children. The Church occupied the back of the lot, and was reached through a large porch which occupied the center of the 23rd Street front. It was a simple building, but on good Gothic lines, which seated between seven and eight hundred people. It was consecrated on the Eve of All Saints' Day, 1873, seven Bishops being present, Bishops Potter, Whipple, Talbot, Clarkson, Neely, Littlejohn, and Tozer, with nearly fifty clergy as well.

The request to consecrate was presented by Mr. William Niblo to the Bishop, and Dr. Washburn preached the sermon.

"After the service," says an old account, "the Holy Communion was celebrated. A large number of persons received. The vessels constituting the Communion service of this Chapel, have a peculiar and touching history. They consist of flagon, two chalices, one great and two lesser patens, and spoon. A little more than a year ago Mr. Walker announced that on the following Easter Day * (it was then mid-Lent) a collection would be made, to consist entirely of silver, which would be used in the manufacture of a service for use in the chapel. Accordingly every child in the Sunday School, and almost every man and woman in the church, laid something in silver upon the plates, which came to the altar piled. There were coins of every realm. There were thimbles, and rings, and chains, and spoons, and knife-blades, and buckles, and brooches, and ear-rings, and lockets, and seals, and cups, and medals, and buttons, etc.—every conceivable article in silver: heirlooms, rare coins, memorials of the dead, antique work, very ancient domestic utensils. It was a touching sight to see the earnestness and devoutness with which the people hastened to present their precious offerings. There were sacrifices of sacred and ancient articles which would have been made by the givers for no other purpose on earth. One thousand four hundred and ten articles in all were presented. These were melted and moulded into the beautiful Communion service now in use."⁴

The Chapel was furnished almost entirely with memorials which were given to it. The largest gifts in money made towards it were \$20,000 from Mrs. H. D. Wyman, \$10,000 from Mr. William Niblo, and a bequest from Mrs. J. P. Van Horne of \$20,000 more. When the sound of chisel and hammer ceased, there was not a dollar of debt on it.

Throughout the whole of Dr. Washburn's ministry at Calvary, the organist was Joseph Mosenthal, the first Conductor of the Men-

* This account is mistaken: the collection was made on Whitsunday.

⁴ When Calvary Chapel was discontinued in 1904, all its vessels, linen and other furnishings were to be retained for parish use. Later it was decided to melt the Communion vessels, and cast them into one or two patens appropriately marked. But the two chalices, flagon, one large and two small patens are still in existence and in the possession of the Church.

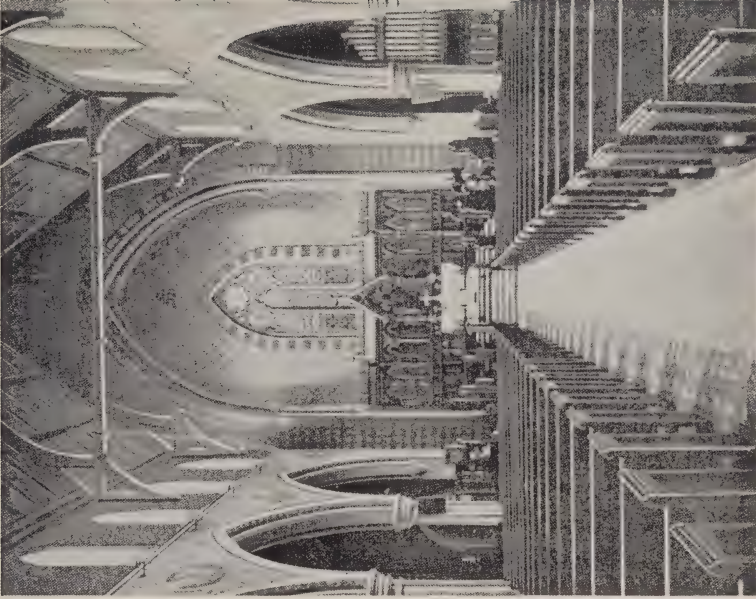
delssohn Glee Club, and one of the violins of the Philharmonic Society. It was said that he could play any instrument in the orchestra, but he taught the organ and piano only. He was also a composer, and well known in musical circles. The paid quartette at Calvary was increased to a double quartette, and there was a volunteer chorus of thirty voices, some of whom were members of the parish, while some of the men were from the Mendelssohn Glee Club. All the choir were devoted to him. He had come to the parish for the last two years of Dr. Hawks' ministry, stayed all through Dr. Coxe's and Dr. Washburn's, and celebrated his twenty-fifth anniversary as organist in 1885. He served two more years after this, but when it was decided to have a boys' choir he declared that he could not "do justice to the Church or himself as Choir Master of a boy choir," and reluctantly asked not to be reappointed. He never took another position as organist, and died in 1896, when the Vestry of Calvary Church recalled that "Mr. Mosenthal was for over a quarter of a century Organist and Choir Master of Calvary Church and during that period his refined musical taste and faithful performance of duty brought that department of church work to a high degree of efficiency. . . ." They also said that during his twenty-seven years of service, "no discord ever disturbed the harmony which has existed."

On Easter Tuesday, 1875, were organized the Woman's Foreign Missionary Society of Calvary Church, and in 1880 the Young Ladies' Missionary Society. This was not long after the formation of the Woman's Auxiliary, when women were first beginning to take the large part which they have taken ever since in forwarding the Church's mission throughout the world. One of the leaders in the women's missionary work of Calvary was Mrs. Fordyce Barker. The Rev. Dr. Floyd Tomkins in 1911 called her "one of Calvary's most devoted and consecrated workers," and told of her zeal in connection with the Church's work in Mexico.

It was in the library of the old Rectory, largely under the leadership of Dr. Washburn, that "The Club," an association of clergymen, was started. The Club has included in its membership some of the most distinguished clergy of our Church and persists flourishingly at the present day. At its beginning it included such men



Exterior



Interior

CALVARY CHAPEL, 1872-1904

as Bishop Clark of Rhode Island, Bishop Dudley of Kentucky, Revs. Charles Richards and David H. Greer of Providence; while from within the Diocese its membership included the rectors of many of our parishes in the city, with the Revs. Henry Y. Satterlee, William N. McVickar and others from elsewhere in the state.

Dr. Washburn was also a prime mover in the establishment of the Church Congress, which is now well-known to the whole Church; the first meeting of it was in Association Hall, Fourth Avenue and 23rd Street. The plan for this Congress aroused some opposition in the beginning, in which Bishop Coxe was a leader; Dr. Washburn wrote a bristling defence of the right to form such a Congress, entitled "Episcopal Prerogative and Constitutional Law—A Review of Certain Letters touching the Proposed Church Congress." The Congress was the concrete form of "the idea of an annual gathering of representatives of different churches for the purpose of the discussion of subjects of interest to the Church,"⁵ which had originated in the minds of Dr. Harwood, Dr. Washburn, Dr. Wildes and others.

Dr. Washburn had a mind to attract thoughtful laymen, as well as members of his own cloth. The men of note in New York who began to come to Calvary Church in Mr. Southard's time, and increased especially in Dr. Hawks' time, continued until in Dr. Washburn's day there were more than thirty able lawyers, including seven Judges, a Governor, a General and College President, a Secretary of State, Ministers at the Court of St. James and St. Petersburg, and a Justice of the Supreme Court. No wonder that Calvary was called "the lawyers' Church." The lawyers alone make an impressive list of leaders in city and nation:⁶

Henry H. Anderson
Charles C. Beaman
Samuel Blatchford, Judge (Supreme Court)
S. Appleton Blatchford
Henry Lawrence Beekman,
Judge

James Beekman
Townsend Coxe
James Emott, Judge
William M. Evarts, Secretary of
State
David Dudley Field
Dudley Field

⁵ *Calvary Year Book*, 1880, p. 36.

⁶ This list was furnished by Dr. Washburn's daughter, Miss Emelyn Washburn.

James Watson Gerard	Samuel B. Ruggles
James W. Gerard II	Benjamin Stephens
Lewis L. Delafield	Clarence A. Seward, Assistant Secretary of State
Albert Delafield	Edwin W. Stoughton, Minister to the Court of St. Petersburg
John T. Hoffman, Governor	Henry Alger Gildersleeve, Judge
Abram Lawrence, Judge	Alexander Webb, General, and President of the College of the City of New York
John Alsop King	John A. Weekes
Frederic Gore King	Everett Wheeler
Edward King	William H. Willis
John Lawrence	Fernando Wood
B. F. Lee	John Sherwood
Oliver H. Palmer, Judge	
Edwards Pierrepont, Judge and Minister to the Court of St. James	

We must take time to individuate at least a few of the more distinguished of these men, (for no history of the parish can be complete without some record of the lives and characters of its laymen).

Henry Hill Anderson, born in Boston in 1827, was a partner in law of a future Chief Justice of the Supreme Court, Claudius L. Monell. In 1871 he was "nominated by a branch of the Democratic party for the bench of the Supreme Court but was defeated by Judge Noah Davis," and thereafter refused public office. "He was the representative of large estate and corporation interests in the service of which his remarkable sagacity and legal knowledge were conspicuously displayed. . . . He was careful in his judgments, tenacious of his conclusions, a formidable adversary, a kind and generous friend and a jealous guardian of the honor of his profession." He served on the Vestry from 1885 to 1892. "He was active in the organization of the University Club in its present form, and was elected its first President."⁷ He was twice made Vice-President of the Association of the Bar.

Charles Cotesworth Beaman was born in Houlton, Maine, in 1840, went to Harvard, and later was a member of the well-known firm of Evarts, Choate and Beaman. He was appointed Examiner of Claims at the State Department in Washington; and Solicitor of the

⁷ McAdam, *History of the Bench and Bar*, Vol. II, p. 16.

United States before the Tribunal of Arbitration at Geneva, Switzerland, in the matter of the famous Alabama claims.⁸ Dr. Washburn baptized his daughter, Helen Wardner, and Bishop Potter his son, William Evarts, in Calvary Church.

James Watson Gerard, grandfather of the American Ambassador to Germany of a later time, was a native New Yorker, being born here in 1794. He was "for years . . . one of the most prominent men of New York both as a lawyer and as an active and useful citizen. It was mainly due to his efforts that the adoption of uniforms for the police was due. . . . He originated the system of houses for juvenile delinquents and took a leading part in obtaining the incorporation of such an institution in New York in 1824"⁹ (the House of Refuge on the site of Madison Square, near neighbor to Calvary at its start). The window in the north transept of the Church, Christ Blessing Little Children, is in memory of him and his wife Eliza, given in 1878.

Lewis L. Delafield was "a learned and accurate lawyer, an accomplished gentleman, a justly valued associate and a zealous philanthropist."¹⁰ He served on the Vestry for a year, and died in office. G. L. Prentiss, Jr., wrote that "some time before Mr. Delafield's death, he told me that it was his intention to prepare a short memorial of the history of the Church, giving some account of its founding, of the great difficulties experienced in its early history, its various changes of site, its growth, and other matters interesting to those who are at present connected with it. I made a slight beginning upon this paper but after Mr. Delafield's sickness deferred work upon it. Many of the materials are still in his office and many more are in the boxes at the New York Life Insurance and Trust Co. An interesting paper might be prepared by the materials at hand." The Vestry took this matter up, and engaged Mr. Prentiss to continue the work which Mr. Delafield had commenced. The result was an interesting resumé of Calvary's first fifty years, which was published in the Year Book of 1885-6, in connection with the celebration of the Fiftieth Anniversary of the Church. Many more of these

⁸ McAdam, *History of the Bench and Bar*, Vol. II, p. 38.

⁹ *Ibid.*, Vol. I, p. 335.

¹⁰ Vestry Minutes.

papers have, of course, been used in the preparation of the present volume.

Judge James Emott, son of another judge of the same name, was born in Poughkeepsie, in 1823, and graduated from Columbia with first honors in 1838. He was District Attorney of Dutchess County, and first Mayor of Poughkeepsie; later Justice of the Supreme Court for the Second Judicial District, and presiding Justice of the district. He came to New York City to practise law, and "hardly any case of note involving questions of law applicable to corporations, arose in the City of New York during the last ten years of his practice in which he was not employed."¹¹ He was one of the organizers of the Association of the Bar of the City of New York, and chairman of its Library from its beginning. For thirty-two years he was President of the Merchants Bank of New York City. At his death the *Churchman* published a fine tribute to him, taken from the Calvary Vestry Minutes. A window in the south transept, St. Paul before Agrippa, was given in his memory.

Another great lawyer of this time was Henry Alger Gildersleeve. He was born in Dutchess County in 1840, of an old Dutch family. He was active in the Civil War and breveted Lieutenant-Colonel. He became a lawyer, and was Judge of the Court of General Sessions, and Justice of the Superior Court of New York City for a fourteen year term. He was confirmed in Calvary Church, April 7, 1868, by Bishop Horatio Potter, just a week before his marriage to Miss Virginia Crocheron, who was a member of the parish. Their daughter, Miss Virginia C. Gildersleeve, baptized by Dr. Washburn, is the eminent Dean of Barnard College, New York.

William Kissam Vanderbilt appears on Dr. Washburn's surviving calling book and parish list; he lived at 5 East 44th Street then. He inherited pew 45 from Murray F. Smith, in the spring of 1875. Dr. Washburn married him and Miss Alva E. Smith.

Bishop Brent says that Dr. Washburn "was . . . a man of unusual powers, a scholar, a preacher . . . and one of the most pronounced of the men who ushered in the broad school of churchmanship. He

¹¹ McAdam, *History of the Bench and Bar*, Vol. I, p. 321.

was a recognized leader in ecclesiastical circles, and his progressive spirit always found him in the advance guard of thought."¹²

Various new men came on to the Vestry during Dr. Washburn's rectorship.

Frederick S. Winston, called by Scoville "able, energetic and devotedly pious,"¹³ served for more than twenty years, as Vestryman and Junior Warden. He worked constantly for the parish, but went far beyond it in his Christian interests. "Mr. Winston had been identified with the missionary work of the Church from its inception in 1835, and at the time of his decease, was the senior member of the Board of Foreign and Domestic Missions of the Protestant Episcopal Church. He was unflagging in his devotion to the cause, notwithstanding the multiplicity of his business cares through fifty subsequent years."

Franklin F. Randolph came on the Vestry in 1865, dying in office two years later. The Vestry said, ". . . the Church and community have suffered a great loss. Young in years, he was ripe in virtue and his example and influence were of great worth. . . . We rejoice to bear testimony to his many virtues and his pure and exalted character as a Christian and as a man. September 19, 1867."

Herman D. Aldrich was Vestryman for four years. His widow was an indefatigable worker in the parish, and gave the reredos in Calvary Chapel in his memory; the central panel of this, Christ the Saviour of the World, is now the reredos over the altar in the Chapel of the Holy Cross, in Calvary Church; two side panels flank the 21st Street door of the Church. The Aldrich family served on the Vestry for two generations; for his son, Spencer Aldrich, was afterwards to serve as a Manager of Calvary Chapel, and was Clerk of the Vestry for eighteen years, and Vestryman for thirty-nine years, until his retirement in 1928, a most unusual record.

In the *Book of Remembrance* Calvary records its thankfulness for the services of James Junius Goodwin, who began his work on the Vestry in 1870, and died in office in 1915 after twenty-five years as Clerk and Warden and Treasurer of the various church funds.

¹² Charles Henry Brent, *A Master Builder*, pp. 78-9.

¹³ *Old Merchants of New York*, Vol. I, p. 155.

He gave up the treasurerships in 1912, but continued as Warden until his death. He was a cousin and partner of J. Pierpont Morgan, and one of New York's great financiers and philanthropists. In October, 1915, Mrs. Goodwin sent the Church a gift of \$50,000 for the Endowment Fund, in his memory; a credence table was also given in his honor. And when the interior of the Church was entirely redecorated in 1929, "Mrs. James J. Goodwin gave the cost of painting the entire Church in the lovely stone color which has so much brought out the Gothic lines of the building, and of removing the front half of the old gallery, which protruded over the back pews, was seldom used, interfered with the acoustics, and made the Church appear shorter than it was intended to appear." A beautiful memorial tablet to him, designed by his son, Philip L. Goodwin, was later placed on the south wall of the church.

One of Dr. Washburn's closest friends on the Vestry was Daniel Huntington, the painter, who became a Vestryman in 1871 and served for twenty-two years, for the last eight of which he was a Warden. "As a portrait painter he stood at the head of his profession, having a continental reputation. He painted portraits of Abraham Lincoln, Martin Van Buren, Albert Gallatin, Generals Grant, Sherman and Sheridan . . . the Earl of Carlisle, James Lennox, William Cullen Bryant, John Sherman and Bishop A. C. coxe."¹⁴ He was third President of the Academy of Design, and died in 1906.

Jacob Wendell, for more than twenty-seven years a Vestryman, and for seventeen its Clerk, was "always faithful to the best interests of the Parish; his generous and cordial nature and solid good sense and his gentle, modest, yet manly force of character were ever reliable in our service," said the Vestry.

Samuel D. Babcock, vestryman for twenty-one years and warden for nine years more, died in 1902, and the Vestry said of him: "Strong convictions frankly expressed in discussion, were held by him in an open mind which welcomed light from any quarter, and with the simple purpose . . . to further the ultimate ends for which the parish exists. . . ."

William Alexander Smith was the last of the new Vestrymen who

¹⁴ *Huntington Genealogical Memoir*, 1915, p. 910.

came in during Dr. Washburn's ministry. He was a banker, and served in all nine years, for seven of which he was the Treasurer of the Church.

One of the most interesting events in Calvary's history took place in 1878: the visit of the Very Rev. Arthur Penrhyn Stanley, Dean of Westminster Abbey. "Miss Alice Field, daughter of Cyrus Field, knew Dean and Lady Augusta Stanley in London, and through their influence had become a member of Calvary Church, being confirmed there in 1876," as Miss Emelyn Washburn tells the story. "Dr. Washburn had never met Dean Stanley, but when the Dean was in America, Miss Field wrote my father that Dean Stanley had gone to Richmond and would come to New York on Saturday. . . . My father wrote to Richmond asking Dean Stanley to preach in Calvary Church at either the morning or evening service. A postal came on Friday which we could not decipher. Miss Field could only read enough to know that the Dean would preach on Sunday, but whether in the morning or evening she could not tell and it was impossible to reach him before his arrival in New York at ten o'clock Saturday night. . . . On the Dean's arrival Mr. Field sent word to the papers that Dean Stanley would preach in the evening at Calvary Church. (What he had written was that he would preach in the evening, and would have the privilege of listening to Dr. Washburn in the morning.)

"The church pews and aisles and vestibules were filled long before eight, and an immense crowd left outside in the streets.¹⁵ My mother and I had chairs placed near the chancel for the Field family and ourselves. After the service Dean Stanley came into the library, and we were introduced to him. It was then, as I remember it, that he spoke of the chancel. It was more like the early Apostolic Church, with the Bishop's Chair back of the Communion Table, and in its general arrangement, he said, than any church he had ever seen except some early Coptic Churches."

Dr. Washburn met with other eminent Christian leaders and helped in the Revision of the Bible. The Rev. Timothy Dwight described this work, and gave a clear picture of Dr. Washburn as a

¹⁵ The subject of his sermon was "The Perplexities of Life," found in *Addresses and Sermons in America*, by A. P. Stanley, p. 133, October 6, 1878.

scholar: "For eight years past this committee (of Bible Revision) has held its sessions monthly . . . in the city of New York. . . . It was my good fortune to sit at the narrow table . . . directly opposite Dr. Washburn. I was privileged in this way to hear all that he said, not only to the entire company, but to the smaller circle of three or four who were close beside him. I could not but know, therefore, what he was as a Biblical scholar and in many other respects also . . . he appeared to me to be eminent in two respects. Beyond most others, I think, he had made it his aim and effort to bring himself into the life and thought of the apostolic age. . . . For the translation of the Scriptures it can readily be seen that much help can be gained if we are able to place ourselves, in this age, among the people to whom they were first addressed. . . . This is the first point. . . . The second is the extraordinary power which he had in the domain of the older English. . . . He had a grand appreciation of the beauty and power of the old words, while at the same time he had a perfect readiness to throw aside what was misleading or injurious to the sense."¹⁶

He also collaborated with the Rev. Dr. E. Harwood in translating and supplementing the Pastoral Epistles in Lange's Commentary. He contributed to Dr. Schaff's "Creeds of Christendom" a note on the doctrinal position of the English Church. He wrote often for the reviews, but himself published only one book, "The Social Law of God: Sermons on the Ten Commandments." There is also a printed tractate called "Relation of the Episcopal Church to other Christian Bodies." A posthumous volume, "Epochs in Church History" was published from unrevised notes that he had left.¹⁷

Dr. Washburn had as his assistant the Rev. John William Payne, with whom he talked over a plan to get out a Year Book for Calvary Church. After the rector's death a letter came to the vestry from the Rev. Mr. Payne telling of the "intention of Dr. Washburn to publish a book containing an exhibit of the various officers, charities, societies, etc., in Calvary Parish. The necessary papers for this were nearly all in the late rector's hands but the proper prepara-

¹⁶ *Christian Union*, March 16, 1881.

¹⁷ Washburn, *The Social Law of God*, Memorial by B.F.D., p. vii.

tion of these was first postponed by his sickness, and then stopped by his lamented death." Mr. Payne went on with the plan and in August, 1881, the Vestry expressed their "thanks to Rev. Mr. Payne for his kind labors in preparation of the Year Book of Calvary Church," the first that ever had been printed—so that Dr. Washburn must be given the thanks for this important and lasting record of the activities of the parish.

During the summer of 1880, Dr. Washburn had "spent two months traveling horseback in North Carolina and Virginia, returning to his clerical duties in the autumn, though suffering severely from time to time, as indeed had been the case for a great portion of his life. He officiated for the last time on the Sunday before Christmas, preaching a carefully prepared sermon, and retiring from the pulpit exhausted, though hoping to recover to do ten years more of active duty. Yet ere long this hope was abandoned, and with submission he realized the inevitable event. Dr. Washburn passed away from earth shortly after noon February 2nd, 1881. . . ."

His funeral was held in the Church on February 5. Bishop Potter, his old friend Dr. Charles H. Hall of Brooklyn, and the Revs. William D. Walker and John Wm. Payne of his own staff, were in vestments and took the service. The pall-bearers were the Revs. Dr. Rylance, Peters, Storrs, Leeds of Baltimore, Phillips Brooks of Boston, Hitchcock of Union Theological Seminary, Newton, Renouf and Poor of Philadelphia, and Tiffany. The Vestry attended in a body, and so did a hundred clergy, including Dr. Dix of Trinity, Dr. H. C. Potter of Grace Church, Dr. Hoffman, Dean of the General Theological Seminary, Dr. Arthur Brooks of the Incarnation, Dr. Kimber of the Board of Foreign Missions, and Dr. Morgan of St. Thomas'. He was buried beside his old friend, the Rev. Dr. Wm. Augustus Muhlenberg at St. Johnland, on Long Island.

After the service Bishop Potter presided over a meeting of the clergy in attendance, and the Rev. Drs. Rylance, Arthur Brooks, Potter, Peters and Mulchahey were appointed to take suitable action on Dr. Washburn's death. Part of their resolution follows: "That by the departure from this mortal life of the Rev. Edward A. Washburn, D.D., the world loses a distinguished scholar, the church a fearless advocate of the truth, his parish a laborious, warm-hearted

pastor, society a genial, cultivated gentleman, his brethren in the sacred ministry a guide in study and an honored leader of thought. . . ."

A memorial to him in the south transept of the Church, the windows with St. Paul in the center, and Sts. Barnabas and Silas on either side, was the gift of the parish. An Edward A. Washburn memorial scholarship was given to St. John's College, Shanghai. And the Washburn Memorial Association was formed to continue his own habit of distributing books among needy clergy, so long as it was needed, for about twenty years; when the rise of general societies for the distribution of literature throughout the Church took its place.

There was a lighter side to this massive scholar, as will be seen by a letter which he wrote to the Rev. Henry Codman Potter, then rector of Grace Church:

Calvary Rectory
Thursday 25 Oct.

My dear "Grace."

After the style of our "Lord-Bishops," who now address each other in their familiar Olympian way as "our good Albany," or "our eloquent Indiana," I "venture to believe," that as we are of "the wealthier portions of the church," it will be fitting for us to take each of us the title of his "portion." I should at once have signed your High Joint circular to the brethren we "love and admire." But the moment it came, I went, as my custom is, to consult the domestic oracle. My Minerva listened, and gave forth the following single minded answer. "Your letter will only wound the feeling of the worthy clergymen you would greatly help, but it will not save you one visit from those you wish to snub." I report the oracle in its perfect, sententious form. Let me beg you, my dear "Grace," to offer it to "St. Thomas," and to say that this is the sole reason why I cannot "respectfully and affectionately unite" in this heroic act of "throwing myself on the forbearance of those, whom it is my duty and privilege to serve."

Yours most cordially,

EDWARDUS "CALVAR."

The Rev. H. C. Grace

The tributes to him were many and through them we learn more about this great seventh rector of Calvary Church.

Dr. Richard Salter Storrs wrote of him:

To a singular degree he had carried on his early traits into his maturer years, and had become in manhood what he had promised to be in his eager, aspiring, and attractive youth. The confident and chivalric spirit which marked him then has ever since been eminent in him. He retained to the end the same ever-fresh delight in good letters, the same tendency to lofty and ideal speculation, the same sovereign scorn for whatever appeared to him untrue and base, the same hearty enthusiasm for persons or for opinions attracting his confidence, the same loyalty to friendship, the same decisiveness of conviction, with the same romantic and picturesque tone of character and mind. . . . The experience of life, with its burdens and its successes, the labors of the pastor, teacher, editor, familiarity with society in many circles, larger familiarity with books and arts, extensive travel, collisions of judgment with those with whom he profoundly differed, alliances in effort with those in whose thought he found agreement, the intervals of recreation, the exacting cares of public service—all left in him the temper of generous sincerity, of inspiring courage, and of high expectation, which had at the outset impressed his comrades.

Some very beautiful letters were received by his family, from those eminently qualified to express a judgment of his life and work.

49 East 20th— Feby. 10. 1881

My Dear Mrs Washburn

I was very strongly impressed, at a recent full meeting of the *Century Club* to find such a general expression of deep sympathy and sorrow for the loss we had sustained by the death of Dr. Washburn. Members of every profession came to me and expressed their love and admiration, and, in several instances their deep feeling showed itself in the tone of voice and a quivering lip. Since the death of *Bryant* I had not seen such a wide spread feeling of grief. Indeed this is most natural, but what can we do?—how can we fill his place?—It cannot be done. Where shall we look for such a rare combination of genius and learning, of imagination tempered by judgment, of a fiery enthusiasm guided by sound sense, of keen insight and brilliant satire softened by brotherly kindness and gentlest charity, of courage and independence so fearless, yet coupled with the tender affection of a woman.

I suppose he was wanted in Paradise, and that God will raise up some one to supply our need in the church, and in sacred letters and the circles of refined social life, and above all, in the great battle for the right, in

which he was so noble a champion; but it requires a strong faith to see the unerring Wisdom and Love in this dispensation.

Mrs Huntington joins me in sincerest regard and sympathy.

Mt truly yours

D. HUNTINGTON

Bishop Henry B. Whipple paid his tribute, and the following is taken from his letter:

How well do I remember our long journeys in that summer [in Minnesota], on foot, in canoe, in rain and heat, sleeping on the ground and having the roughest fare. He was the life of our party but underneath it all we could see how that great heart was stirred within him. He became the devoted friend of the Indians . . . To no one on earth did I owe a deeper debt of gratitude than to your husband. I knew every thought of his brave heart and loved him as a brother. He was a great man as the world measures greatness, a scholar, a thinker, a brave soldier of God and man battling for all which was true. There was a depth in his heart that the world could not know. It was his faith in God, his childlike trust in Jesus Christ, his love for all whom God loves. . . .

I never yet knew a man who carried bravely such a load of pain and infirmity. Often have I seen the unbidden tears of anguish flow down his cheeks and yet his voice had the same strong ring of duty. . . .

One of the most loved of American poets sent his message:

Amesbury

5th Mo. 5 1881

Dear Friend

I gratefully acknowledge the receipt of Dr. Hall's eloquent and just tribute to Edward A. Washburn, whom I have always regarded as one of the ablest preachers of broad and rational as well as evangelical Christianity. I am gratified to see that Dr. H. could find something of mine suited to his theme.

Thanking thee for thy kindness in sending the pamphlet, I am very truly thy friend

JOHN G. WHITTIER

To Miss Julia Lindsly

On February 6, 1881, in Trinity Church, Boston, Dr. Phillips Brooks preached about his friend Dr. Washburn, and a part of what he said was copied and sent to Mrs. Washburn:

The richness of the divine life poured into a large cultivated human character, is the most perfect sight that is ever shown us. It is like a richly cultivated landscape with the sun shining upon it, a richly embossed cup filled with glowing wine.

In making this comparison I am thinking of one who has been taken from us this past week, and whose personal loss affects me more than almost any other that could come to me. I speak of Dr. Washburn of Calvary Church, New York. I speak with deliberation when I say there is no other man whose loss the church could not have borne—yes ten times over, better than his. His learning and talents would have given him prominence in any station, in the church they made him a leader. He was her noblest scholar, her bravest and most devoted thinker. He was versed in all classical and philosophical learning, for he believed in making every part of his life worthy of the Christ to whom he had given himself.

He was not one of those men who think that if they do anything that their Fathers did not do the church will crack and break. He had such faith in the church and in the inexhaustibility of Christ's truth that he always believed in accepting and receiving all the truth that God gave to him. He was preeminently the leader among the younger men of the church and he never shrank from the responsibility. His religion was like a diamond which he did not hide away, nor wear only for show, but which he fixed upon a pivot which, as it turned threw its light upon all relations of life,—politics—statesmanship—learning—and the social life.

He has gone from us and the church never can meet with a greater loss. She may lose great men but never one so great in just such a time and place.

He was one of the revisers of the New Testament and as the 15th Chapter of Corinthians was read in the new revision yesterday at his funeral, it seemed to us a symbol that though dead he yet speaketh and his labor and service will go on forever.

How often we have had to walk with our dear ones to the shore of that ocean over which they sail never to return. The path has grown strangely familiar to us as we stand there and watch them out of sight believing that they see us even when they have passed beyond our vision. Then we come sadly back to our duties and our cares. What has become of them? What larger fields of thought and action have opened to this man of whom we have spoken? What is he doing today! on what is he employing his rich mind—his vast learning, his devoted spirit? This we can leave to the God who has taken him to himself—but to us who are

left—to me—comes the thought that some day you and I will go down to that sailing place and come no more back, and that by following patiently and faithfully the example of him who has gone, we come at last to behold and share in his glory.

A letter from this most eminent of American preachers tells again how much he thought of Dr. Washburn:

233 Clarendon Street, Boston
Tuesday, Feb. 8. 1881

My dear Mrs Washburn,

I cannot settle down to work again without trying to tell you, what I could not even attempt to say on Saturday, how great and deep a change Dr. Washburn's death makes in my life. I saw him so seldom that I am myself amazed to recognize the alteration in the whole look of life now that he is gone. I knew that I honored and loved him, but I did not begin to know how much till now. He stood for so much, and he was so splendidly true to all that he represented, that, delightful as it always was to see him, one did not need the sight of him to realize his life and to be thankful, for one knew that he was being and doing.

It will always be one of my most treasured recollections that he cared to have me come to his funeral and I was able to do him that last honor.

I cannot begin to measure what he has been and always will be to the Church. You can have no idea what a multitude and variety of men are getting guidance and inspiration from him every day. And this is something which his death cannot interrupt. In some ways his influence will be even stronger and surer now.

Of the higher works and knowledge to which he has gone we can only think and trust, we cannot speak of them. But surely he whose thirst for knowledge was so deep and constant here must be happy beyond measure in the sight of the Everlasting Truth which has come to him.

I did not mean to write so much but I am led on as I think of him. There is nothing rich and inspiring which the thought of him does not suggest.

I am sure that I need not tell you of my sincere sympathy for you and for your daughter, and yet I am thankful for you all the time.

Ever sincerely yours,

PHILLIPS BROOKS

XII

THE REV. HENRY Y. SATTERLEE

1882-1896

DR. WASHBURN died in February, 1881. On May 13 of that year, the Vestry decided to call the Rev. William Reed Huntington, then at All Saints Church, Worcester, Mass., and later to be the great rector of Grace Church, New York. He declined the election; and it may be that his decision was influenced by the fact that he was a member of the committee on the Revision of the Prayer Book, and so it was important for him to be a delegate to the General Convention, but he believed that Dr. Washburn's successor was not likely to be so chosen.

They called the Rev. Edward Sullivan, D.D., of Montreal, later to be Bishop of Algoma; but he declined. A committee were asked to secure information about the Rev. J. Houston Eccleston, D.D., of Trinity Church, Newark, (and great-uncle of the present rector of Calvary Church), but, when they reported, their minds were set upon the Rev. Dr. James Carmichael, of Hamilton, Canada, who was called. They offered him a salary of \$8,000. He said he would come to see the church, but not preach; and on his return wrote that in spite of the welcome he had received, and the advantage it would have been to himself and his family . . . "all these things combined have not furnished to my own heart that imperative voice which once heard settles everything." He later became Bishop of Montreal.

Bishop Clark of Rhode Island had preached in Calvary for three months in 1872, while Dr. Washburn was away on account of ill-health, and had won the confidence of the Vestry; he advised calling the Rev. Dr. David H. Greer, of Providence. Two of them went to Providence to hear him, but there is an unwritten account that they

heard something in the sermon which they did not like, and they did not present the call.

There was at that time a young man of thirty-nine, who was rector of Zion Church at Wappingers Falls, New York, whose name was Henry Yates Satterlee. He had been baptized eighteen years before in the font * at Calvary Church by Dr. Arthur Cleveland Coxe. About this time Mr. Satterlee made an address to the Church Congress which produced a great impression. The Rev. Heber Newton said, "Why doesn't Calvary Church call Henry Satterlee?," and Bishop Clark spoke of him to the Vestry, also. On March 2, 1882, they invited him to the rectorship, offering him \$6,000 a year, and assuring him that it was their unanimous wish that he come to them. Five days after came this answer:

New Hamburg on Hudson, N. Y.
March 7 1882

Gentlemen:

I beg to acknowledge the receipt of your kind letter, and also of your Resolutions, as a vestry, electing me to the rectorship of Calvary Church.

I herewith accept the position, with a full sense of the honor you have conferred upon me in deeming me worthy to fill so large a sphere, and with the earnest prayer that God will bless our united efforts for the spiritual and temporal welfare of the Parish.

I am, Gentlemen,

Very respectfully yours,

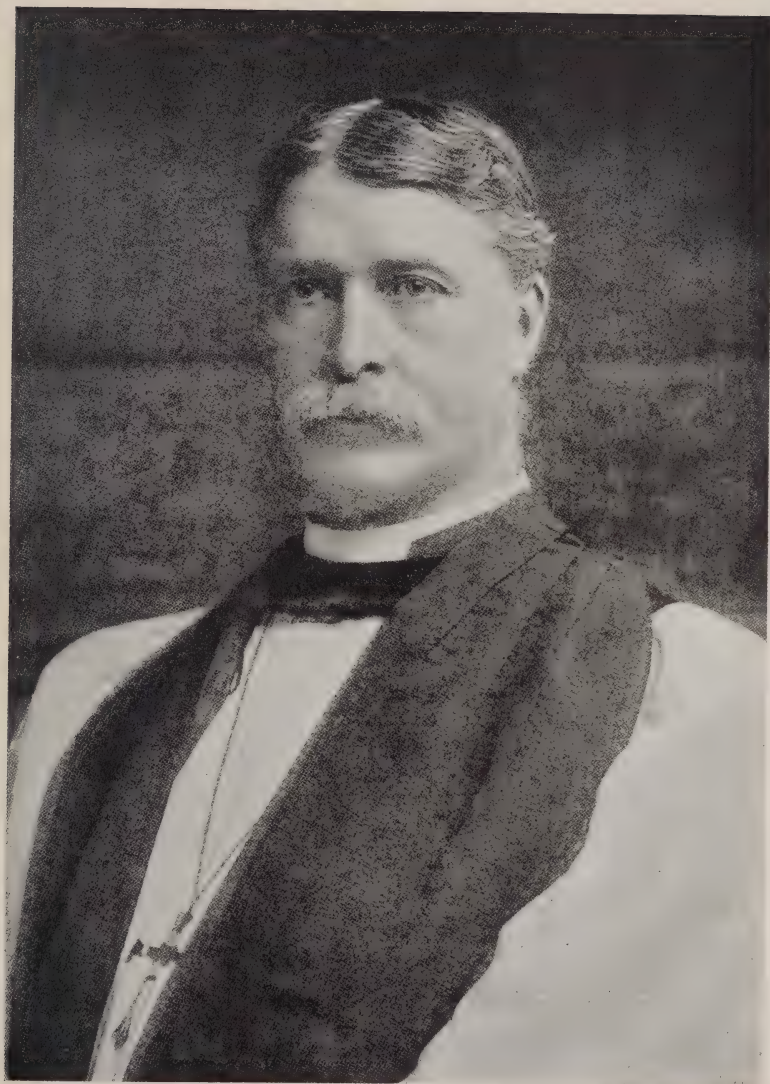
HENRY Y. SATTERLEE

P. S. I shall enter upon my duties on the first of May and with your consent I will name that as the date when my connection with the parish as rector commences.

H. Y. SATTERLEE

Probably this reply would not have been so prompt had there not been an informal meeting with them in the meanwhile. He told them it was important that they know one another through personal contact, leaving no room for misunderstanding on either side. "I thought," he said, "that I ought to meet you face to face. You may wish a great preacher. I am not one. You may want a low church-

* This font was sent to Bishop Satterlee at his own request after he went to Washington, and is now in the Bishop's House on Mt. St. Alban.



HENRY YATES SATTERLEE

Ninth Rector of Calvary Church; First Bishop of Washington

man. I am not a low churchman. I give you back your call.”¹ And Bishop Brent goes on, “Such engaging frankness could have but one effect. It made the Vestry more than ever anxious to secure him as their rector. Accordingly they renewed the call. ‘I asked the Vestry to reduce the unknown ground between us, saying I would tell everything regarding myself if they would do the same about the church. I then handed them back their informal call and said if they gave me a formal one, after our talk, I should take the matter into very serious consideration, but could not promise to accept. The call came a week after this and I accepted, taking charge of the parish on the second Sunday after Easter, 1882.’”

Bishop Potter expressed his satisfaction in a letter to Calvary’s Senior Warden, Mr. William Scott:

38 East 22 Street
March 2 1882

Dear Mr. Scott:

Your very kind and welcome card gives me great pleasure, as announcing the choice of Mr. Satterlee as your Rector, and with entire unanimity and cordiality, and that he has accepted the place. I have known him and his work in his Parish now for several years, and have admired the zeal and devotion of his ministry and the love of his congregation, and the blessed fruits of his labors.

He will be well received, you think, by his congregation, and I may safely say, so also by his Bishop. It will be an arduous undertaking for him, but with God’s Blessing he will be a light and comfort to his flock.

And now, my dear friend, you will be relieved from your heavy cares and will be in a way to rest and recover your health and spirits. So may it be!

Most truly yours,

HORATIO POTTER

To Mr. William Scott

¹ *A Master Builder: Life and Letters of Henry Yates Satterlee, Bishop of Washington*, by Charles H. Brent, pp. 69-70.

The rector-elect sent a personal letter also to Mr. Scott:

New Hamburg-on-Hudson
New York
March 7 1882

To William Scott, Esq.

My dear Mr. Scott:

I received both of your letters on my return home last night, and am so sorry that, on account of the Associations, I should have been obliged to change the time of my first preaching in Calvary from April 16 to April 23. But it was not on my own account. There are a large number of persons here who have a peculiar association with the former date, and it was on account of their keen disappointment when they heard that I had engaged to be in New York that day, that I made the change. However, the second Sunday after Easter has, also, its hallowed influences. It is the 'Sunday of the Good Shepherd,' and I shall think of Christ's charge to St. Peter, on the shores of Galilee through the livelong day. May He help me really to feed His flock. I have been much cheered and encouraged by the letters I have received, especially by those which have come from Bishops Clark, Coxe and Dudley, and from Dr. Potter. I believe God's blessing is really going to rest upon our work in dear old Calvary. You should hear how they all speak of you.

It will give me, as I said, very great pleasure to meet Dr. Potter and to stay with you next Monday night and I shall come to your house in the afternoon.

I send today, my formal acceptance of the call to Mr. Wendell, clerk of the Vestry. With kindest regards to Mrs. Scott and all your family, believe me, my dear Mr. Scott,

Ever faithfully yours,

HENRY Y. SATTERLEE

Mr. Satterlee was returning to his native city when he came to New York. He was born at 112 Greenwich Street on January 11, 1843, the son of Edward and Jane Anna Yates Satterlee. His mother "was a pretty, attractive woman, spirited and intellectual. Her son Henry inherited the personal appearance of the Satterlees, who were tall and dark, but he owed to his mother, as is so often the case in creative characters like his, his chief mental and spiritual qualities."² An accident in her youth had made her lame, and she

² *A Master Builder: Life and Letters of Henry Yates Satterlee, Bishop of Washington*, by Charles H. Brent, p. 4.

had consequently given much time to reading. She spoke French and Dutch fluently, and her literary interests were her chief solace through much of her life, "for she never became a professing Christian until about ten years before her death (at 56 years of age)."³ His father was not a deeply religious man, but of high moral character, and with close domestic ties. He belonged to the Dutch Reformed Church, but as time went on he and his wife began to take an interest in the Episcopal Church. They had gone with their children to live with Mrs. Satterlee's father, Henry Yates, in the ancestral house in Albany, and often went to afternoon service in St. Paul's Church. "Henry, as a small boy, used to come back after service, tie an apron over his shoulders and deliver a sermon, saying the Episcopal Church was the one he proposed to enter."⁴

In the same year when Calvary Chapel was beginning, 1856, the family moved back to New York City. The young Henry studied at Columbia Grammar School, and Columbia College followed. Being ready for college before he was sixteen, the family took him for nine months of travel in Europe in 1858. This experience matured him, leading people who were drawn to his delightful personality to think him older than he was. Rome quickened his artistic interest. In London he went daily to the British Museum, where one day an attendant told him he was too young to be using the kind of books he was in the habit of using—thus making the young seeker indignant.

The year of his graduation from Columbia, 1863, he met Miss Jane Lawrence Churchill, whom he married three years later, just after his graduation from the General Theological Seminary. She shared every "great spiritual event of his life from his baptism and confirmation to his ordination and consecration, and finally that exultant service when his mortal remains were laid to rest in the Little Sanctuary. It was she who rounded out and completed his personality. . . . Her sympathy, her insight, her quick and accurate judgment, were a part of all his achievements. Her hospitality was as gracious as it was constant, and her friendship as loyal as it was fragrant." She was beloved all through his ministry at Calvary

³ *A Master Builder: Life and Letters of Henry Yates Satterlee, Bishop of Washington*, by Charles H. Brent, p. 4.

⁴ *Ibid.*, p. 4.

Church, she was "missed beyond measure by one and all" when they removed to Washington. She came back to New York and to Calvary for the last year of her life.

During his theological course it is interesting to learn that he taught a Sunday School class at Calvary Church. He was ordained deacon by Bishop Potter in St. Paul's Church, Flatbush, Brooklyn, November 21, 1865, and priest by the same Bishop in St. Ann's Church, New York, January 11, 1867, his twenty-fourth birthday.

The first ten years of his ministry he spent as assistant to the ageing Rev. George Benjamin Andrews at Zion Church, Wappingers Falls, New York. He watched his leader failing gradually, but learned patience and tact and selflessness through it. When the old gentleman died, they unanimously elected Mr. Satterlee his successor as rector of the parish. He worked there as a real pastor, knowing everyone in his parish, sharing in their social life and varied interests, drawing them to the Church and to the Head of the Church for spiritual nourishment. His personality, outgoing and attractive, was ever like a magnet, drawing people to himself and to his Lord.

When Mr. Satterlee came to Calvary, an older clerical friend described his new field as a "congregation . . . made up of tall, full-grown pines such as Clarence Seward, David W. Field, Senator Evarts, like the forests of Georgia. There are no saplings, no undergrowth. It is for you to see that saplings are planted." He began to draw about him such men as George Zabriskie, Alexander Hadden, Spencer Aldrich, George Gordon King, and Frederic W. Rhineland. And, when he was leaving Calvary, he wrote the Vestry, "I do not know of any other church in the City of New York which has a larger, more substantial body of young men workers, between the ages of twenty and forty, and these are ready to stand in the breach and shoulder very real burdens. . . . My going away will make them realize their responsibility—just as the undergrowth starts up in the open when the overshadowing older trees are cut down."⁵ And beside these laymen, many young men decided for the ministry under Mr. Satterlee's influence, including his own son, Churchill, Elbert Floyd-Jones, Jr., John R.

⁵ *A Master Builder: Life and Letters of Henry Yates Satterlee, Bishop of Washington*, by Charles H. Brent, p. 84.

Atkinson, William J. D. Thomas, George Grenville Merrill, George G. Groves, Jr., John Henry Hopkins, James A. Smith, W. Emory Henkell, William Hay Kelly, Hamilton Schuyler and Alexis Stein.

An old, brief type-written story of the parish says that when Dr. Satterlee came to it, there was an animated discussion as to the advisability of selling the church property, estimated at \$250,000, and moving up-town. The rector opposed this strongly; he felt that the Church had a distinctive ministry just where it was. He proposed to study the situation thoroughly and so far as possible to meet the needs of the neighborhood round about it.

In 1886 the old Trinity mortgage came up again. At the Vestry meeting of February 20, the claim of Trinity Church for a mortgage debt of \$18,000 plus interest was referred to Messrs. H. H. Anderson and George L. Prentiss, Jr., to investigate. It appears that Trinity did not expect to enforce this mortgage claim, executed by Philip Kearny in 1845, but wished to hold such papers as might prevent the statute of limitations from running against it. Trinity made it clear that they did not intend to call for the principal or interest; they simply wanted "an acknowledgment and renewal of the mortgage by Calvary Church for the purpose of keeping the \$18,000 intact to be used for religious purposes in case Calvary Church (parish) should be broken up, or its property sold for secular purposes"; they were ready to transfer the mortgage to another lot or building if Calvary should move to another site, and if Calvary needed money, were willing to allow other mortgages to take precedence of their own and appear as first mortgages or first liens upon Calvary's property.

An exceedingly important change in church finances was made during Dr. Satterlee's rectorate. He sent out a circular to the parishioners: "After careful and mature deliberation it is proposed to adopt the Systematic Offering Plan as set forth by the Board of Missions of the General Convention, instead of the plan heretofore followed in making collections for Foreign and Domestic Missions. . . . If every communicant of Calvary parish should subscribe one dollar per month the accumulation would be over \$15,000, whereas last year, by the present plan, the offerings for this object amounted to a little more than \$2,000." The plan went through, and

in November, 1889, it was reported that the systematic offering plan having been adopted the year before, the past year was "the most prosperous this parish has ever known."⁶ "The contributions for general missionary work of the church have nearly trebled."⁷

The Senior Warden, Mr. William Scott, died in 1889, and the account of his funeral shows in how great esteem he was held: "The funeral of William Scott took place at ten o'clock this morning in Calvary Church at 4th Avenue and 21st Street. Mr. Scott was for thirty years warden of this Church, and the Vestry attended in a body, as also the Vestry of the Church of St. Mary the Virgin. Among the pall-bearers were Benjamin H. Field, Daniel Huntington, William Alexander Smith, Samuel D. Babcock, and H. H. Anderson. A large congregation was present, including General W. T. Sherman, J. Pierpont Morgan, the Rev. Dr. John Hall, the Rev. Dr. William R. Huntington, the Rev. Dr. Richey, the Rev. Dr. Wilder, the Rev. Dr. Beach, and the Rev. Dr. E. Winchester Donald. The officiating clergy were the Rev. Dr. H. Y. Satterlee, rector of the Church, Archdeacon Mackay-Smith, representing the Bishop of the diocese, the Rev. William H. Lewis, and the Rev. Benjamin Brewster. The burial was at Greenwood."

The Vestry met as a body to attend his funeral, and adopted the following minute:

In affectionate remembrance of a valued friend and associate, the rector and vestry of Calvary Church assembled to attend the funeral of their late senior warden, Mr. William Scott, take occasion to record a short and imperfect expression of their sense of his worth and their loss.

Mr. Scott came to Calvary Church forty years ago, at a crucial period of its history, when it was as yet but a struggling up-town parish, and from that day forward, he has shown and illustrated by his example, first as a member of the congregation, then as Vestryman, and finally as warden for over thirty years, how large a factor in the life of a parish a layman may become in our American Church. Nor was it to his own parish alone that his sympathies and efforts were given. He was identified with the missionary work of the Church at large as a manager of the Board of Missions. And his name will be handed down to posterity as one of the original incorporators and trustees of our New York

⁶ *Calvary Evangel*, November, 1889, p. 2.

⁷ *Year Book*, 1889, p. 8.

Cathedral, of St. Paul's Church in Rome, of Trinity Church in Paris, and of St. Mary's Church in this city.

But deeper even than these public services which he rendered to his Church at home and abroad ran the quiet influences of his personal character, as they were manifested in his daily walk and conversation; and in that union of Christian courtesy with inflexible principle, of general sympathy with sound and accurate judgment, which endeared him to those who knew him best.

He has left behind him the memory of a life made sweet by its constant thought of others, and the pure example of one whose simple faith in Christ and loyalty to Christian duty never faltered. "Blessed are the dead who die in the Lord, for they rest from their labors."

In grateful recognition of the debt of gratitude which Calvary Church owes to Mr. Scott, the rector, wardens, and vestrymen of the parish personally and officially tender to his sorrowing family their respectful and heartfelt sympathy.

Mr. Scott has been blest to the third and fourth generation; two of his granddaughters having become among the most active workers in the Church at the Centennial period; the one in her ministrations both to the poor of Welfare Island and women in the neighborhood of Calvary Mission; the other as a member of the Calvary Staff and a leader in the women's work. His great-granddaughter is constantly at Calvary with her two little girls, and his great-grandson, E. Kingsland Van Winkle, Jr., is entering the ministry this very year.

The Vestry showed their appreciation of the rector's valued leadership by raising his salary to \$8,000 a year, in 1893.

It was a great grief to one of such wide sympathies as Dr. Satterlee that Calvary could not be a free church. He set the ideal of a free church definitely before the parish as their rightful goal. In 1893 the *Calvary Evangel* carried an article, "Shall Calvary Church Be Free? A Plea and Statement of Fact," which was signed "G. Z.," evidently George Zabriskie. Dr. Satterlee wrote in the *Year Book* of 1891, "Calvary Church will never gain the confidence of all classes in the neighborhood in which God has placed her, or do her work as New Testament Christians did theirs, until her welcome to all is as free as that of the gospel itself. Of course, if Calvary is to be made a

free church with an endowment fund of \$500,000, this means self-sacrifice on the part of all for the common object. Nor can such an object become a common aim unless we are all convinced that it is worthy of the self-sacrifice. After years of prayerful consideration regarding the advantages and disadvantages of the free church system, the rector has become profoundly convinced that Calvary can never make use of her large opportunities until she becomes free, and he earnestly requests all parishioners to read the sermon delivered in Calvary last spring which has been printed under the title 'A Fettered Gospel.' There are many objections against free churches, but after they are carefully and prayerfully weighed, it will be found that they disappear under the strong light of the responsibilities we have to discharge to Christ and to our brother men. But one thing is sure. If Calvary in future days is ever to be made free, she must learn the lesson of the past and have this large endowment fund of \$500,000 to carry on her work in those coming days when wealthier parishioners have left her." We marvel at and are grateful for his vision and foresight of forty-five years ago.

At the Vestry meeting, March 31, 1891, the Treasurer, Bache McE. Whitlock, offered the resolution "that so soon as the endowment fund of Calvary Church shall reach the sum of (\$500,000) five hundred thousand dollars, the pews in the Church shall be made free." And at the regular meeting of the congregation on Easter Tuesday of that year, this resolution was unanimously voted by the congregation, and the church set to work to secure the endowment. Little by little the money began coming in; one gift of \$20,000 in February, 1896, helped greatly, and by the time Dr. Satterlee was called to Washington the total fund was \$71,600. The endowment fund today amounts to approximately \$450,000. There have been times, these forty years past, when not only have Vestries and Treasurers given thanks for the long look of the eighth rector of the parish, but when the continued life and usefulness of the church has been directly dependent upon it. Dr. Satterlee understood church-management in its entirety.

Music was a great delight to him, also; and when the Davis and Ferris organ which was installed when the church was built, began to grow more and more decrepit, he insisted that the church must

have another instrument. The double quartette had given place to a boys' choir, and in 1887 the Vestry felt that the organ should be moved from the gallery to its present position, on either side of the chancel. The old organ which had been paid for with such difficulty, at \$2,500, sold just forty years later for \$1,500. Dr. Satterlee had his wish, and a committee obtained authority "to sign a contract with Mr. Frank Roosevelt for the construction of an organ in accordance with the specifications submitted March 31, 1887," to be installed in six months and a half at \$10,500. That was the year following the fiftieth anniversary of the Church; and the same organ has done service for the whole half-century since.

The item of "organ blower" now disappears from Calvary's budget, for "The Edison Co. had introduced an electric current to run the motor for the organ." Repairs to the extent of about \$2,500 were made to the organ in 1908, and again in 1913 almost \$3,000 was spent for E. M. Skinner's repairs, including new action and console. Writing in 1922 the then organist, John Cushing, said, "the organ, considered by many to be the most beautiful toned instrument in the country, has been completely renovated"; and told of the interesting discovery during the repairs, that the vox humana and the trumpet, as well as the orchestral oboe, were not made by Roosevelt, but had been imported by him from France from Caville-Coll, the most famous of French organ builders.

The boy choir had been guided by Arthur E. Crook (Mus. Bac. Cantab) who came from St. Paul's Church, Baltimore, where his rector was the Rev. John Sebastian Bach Hodges, himself a musician and composer of the well-known tune to "Bread of the World, in mercy broken." Mr. Crook's health sent him to the west after three years, and after an interval when George Edward Stubbs was choir-master, and John Henry Hopkins, 3rd, organist, the services of Clement R. Gale (Mus. Bac. Oxon) were secured. He came from Edinburgh, recommended by leading English Church musicians. When he came to this country, a great many churches had solo quartettes, and much of their music was, he thought, of a sentimental character. His own music was rather academic and never attained great popularity. A Te Deum and Jubilate of his, dedicated to Dr. Satterlee, were first sung on Easter Day 1895; *The Church*

Standard reviewing them said, "Written in the best traditions of the Anglican School. . . . Whatever is sung in Calvary Church, N. Y., may be accounted a safe example. Likewise, the manner of the doing will recommend itself. Organists and choirmasters will do well to give it a frequent hearing . . . the method, the purity of voice, and the refined expressiveness of the choir of Calvary, may be referred to as an unfailing exemplar of good deeds." On his leaving in 1900, the *Vestry* said, ". . . he has shown his skill as an organist and choir master and given us good, dignified and reverent musical services. He has also shown marked success in the training and discipline of his choir." Mr. G. Elliott P. Schenck, a parishioner, was at this time the organist at Calvary Chapel.

A letter to the *New York Herald*, dated January 26, 1895, tells of the value of an open church, with its altar visible from the street, as the altar is today:

Perhaps Dr. Henry Y. Satterlee, rector of Calvary Church, on Fourth Avenue, corner of Twenty-first Street, does not know what an attractive sight his church presents on many of these dark winter afternoons. Between five and six o'clock, if you pass the church, it may chance that you will find the heavy front doors thrown wide open, also the inner baize ones, leaving nothing but doors of clear glass between the interior of the church and the street. Any passer-by at once stops and looks with genuine delight at the view presented, and it must be indeed a callous soul that does not feel, for a moment at least, a thrill of emotion too deep for expression.

The chancel and altar are strongly illuminated by electric lights, which are concealed from view by the chancel arch. Upon the altar a brightly burnished cross reflects the electric rays and gathers increased lustre through comparison with the neutral tints of the altar cloth and reredos and, seen through the vista of the dimly lighted nave stands out shining, a glorified emblem of the religion of Christ. Will not the good rector of Calvary always have open those dark doors that shut out so lovely a vision? By such mute though startling invitations many fearful ones have been called to enter or return to the fold.⁸

One year a record was kept of those who entered the church when no service was in process, and for three months over 1500 people per month came in.

⁸ Quoted in *The Evangel*, Vol. VII, March, 1895, p. 71.

Calvary reached out in its sympathy to all kinds of human need. In 1891 "Mrs. Buford, early in the winter, sent an appeal to the various parishes in this city, asking for funds to build an annex to her hospital, for the exclusive care of sick colored children. It may interest the members of Calvary Parish to know that Mr. Edwin Booth, dining with some friends a fortnight ago, heard of this appeal, and the following day sent a contribution of \$200 to the Calvary subscription to this fund, accompanying his liberal gift with the characteristic memorandum, 'for the Little Pickaninnies.' " ⁹ Mr. Booth was born in Maryland, and I hope that all readers will know that this is a very affectionate term in the south for little colored folk.

A future President of the United States spoke at Calvary in 1895. "On Thursday evening, September fifth, the gymnasium of Calvary Mission buildings on East 23rd Street was filled with a crowd, mostly men, waiting for the appearance of Mr. Theodore Roosevelt. The Rev. Dr. Satterlee had invited Mr. Roosevelt to address those present who were admitted by ticket, on 'The Duty of Law Abiding Citizens.' " ¹⁰

"It was in 1889," says Bishop Brent,¹¹ "that Dr. Satterlee's interest in the problems of the great city first brought him into contact with the newly appointed Police Commissioner, Theodore Roosevelt, whose term of service in this responsible post coincided with the balance of Dr. Satterlee's life at Calvary.

"Referring to these days Jacob Riis said: 'I am thinking of the time, only a little while ago, when Theodore Roosevelt was Police Commissioner in New York, and of his astonished look when churchmen, citizens from whom he should have expected support, and did expect it, for his appeal was to them direct, came to him daily to plead for "discretion" in the enforcement of the laws he was sworn to carry out. Not all of them did this—he had many strong backers among the clergy and lay brethren—but too many.' It is hardly necessary to say that Dr. Satterlee stood among his strong backers. Indeed his efforts were such that Riis said of him: 'The poor of New York have no better friend than Dr. Satterlee.'" In

⁹ *The Evangel*, Vol. III, 1891, p. 81.

¹⁰ *The Evangel*, Vol. VIII, p. 11.

¹¹ *A Master Builder*, p. 117.

1911, just before leaving for his South American tour, Ex-President Roosevelt wrote Dr. Satterlee's daughter, Mrs. F. W. Rhinelander:

I had long known your father. I was brought into intimate contact with him first when I was Police Commissioner in New York City. I soon discovered that he was one of the clergymen who was a genuine force for civic righteousness, and that his deeds made good his words. He was a practical idealist; he preached realizable ideals, and then practised them. He not only helped in the reform movement for the city as a whole, but he was a power for good in his immediate neighborhood, doing the practical work for decency which few people are willing to take the pains to do. The decent policemen recognized him as an efficient and disinterested friend, and every corrupt man on the force with whom he came in contact instinctively dreaded him.

When I became President all our household saw much of your father, who had then become a bishop. His influence was great, and it was always cast for what was best and highest. To an unusual degree he combined spiritual-mindedness with the purpose to do efficient, practical work, and I do not think that any one came in contact with him without becoming conscious of a certain elevation of thought and temper, and the power of inspiring others, which are among the gifts most to be desired for any man in such a position as his.

Other members of the Roosevelt family, beside the first President of that name, have been connected with Calvary Church. Elliott Roosevelt, his brother, was married to Miss Anna Rebecca Hall, daughter of Valentine G. and Mary L. Ludlow Hall in Calvary Church. Their daughter, Anna Eleanor Roosevelt, wife of President Franklin D. Roosevelt, was baptized here, the sponsors being Elizabeth Livingston Hall, Theodore Roosevelt, and Susan Ludlow Parish. While the Roosevelts were in Albany and New York, we often had the pleasure of welcoming Mrs. Roosevelt at the morning services in the winter, and we hope that when the great responsibilities of the present time are behind her, and she takes up her residence again in New York, we may renew these experiences once more.

A great deal of effort went into what was called the Advent Mission, in 1885. More than twenty prominent churches in New York conducted from three to six special services for from ten to sixteen days. The purpose was to "bring home to human hearts a realiza-

tion of the presence of God,"¹² and they hoped to draw many non-church-goers to the services. Such an effort had been made in the Church of England in 1869, but it was a novel departure for the Church on this side, drawing from the great Phillips Brooks what Bishop Brent calls a "half-humorous, half-serious letter to his brother" Arthur, rector of the Church of the Incarnation in New York, which church was participating in this venture, "Dear Arthur, I feel as if I were taking a solemn farewell of you when I see you plunging into this mysterious mission. I wonder to myself whether I shall know you as you come out. All looks very interesting about it, and I am sure I hope and pray that it may do great good."¹³

"Four prominent English missionaries gave their assistance—the Rev. W. Hay Aitken, the Rev. E. Walpole Warren, who afterwards became rector of Holy Trinity, New York, the Rev. R. B. Ransford, and the Rev. Francis Pigou. The services of the ablest and most experienced preachers in the United States, and several from Canada, were also enlisted to carry on the mission in the twenty centers where it was held. The Right Rev. Dr. D. S. Tuttle, Bishop of Missouri, and the Right Rev. Dr. R. W. B. Elliott, Missionary Bishop of Western Texas, were the missionaries at Calvary. Bishop Tuttle had not had experience in conducting parochial missions." He declared later that he took part in the mission "with the utmost fear and trembling," fearing "lest the unwholesome impatience characterizing our age might be seizing upon churchmen," and lest "emotion and excitement were in a fair way to be substituted among us for the soberness of the ways of the Church . . . Known inexperience," he went on, "want of time to prepare, and reflection of the awful harm to souls that may be wrought by weakness, or unfitness, in the leader of the mission, contributed to that dread." One cannot but wonder how the good Bishop ever managed to get through it at all, with these sentiments in his mind; and would like to have been able to quote to him that admirable saying of a great English Missioner, Fr. Paul Bull, "Delirious emotionalism is not the chief peril of the English clergy"—he might have said Anglican clergy throughout the world. But we hear the reassuring word that "Bishop Tuttle, after

¹² Dr. Satterlee in an article in *Harper's Weekly*, Nov. 28, 1885.

¹³ *A Master Builder*, p. 101.

observing the methods and attending the services of one of the English missionaries, took up his work with Bishop Elliott at Calvary and carried it through to the profit of the parish."¹⁴ Not only have parochial missions been long an accepted part of the Church's life, but such special services as the noon-day services at old Trinity have become a well-known institution.

Six years later there was another such mission in Calvary, December, 1891, by the Right Rev. Thomas U. Dudley, and the Rev. Dr. Vandewater of New York. The missionaries were happy over the results, and one of the effects in the parish was the concentration of all women's work in one great center, called the Women's Union of Calvary Parish.

Calvary has always been called a praying Church, and this is one of the places where Dr. Satterlee made his greatest contribution. Bishop Brent says that "The secret of his life was that habit of prayer, formed in boyhood, to which he solemnly committed himself at ordination until, in a true sense, he prayed without ceasing." He established meetings for intercessory prayer. Miss Margaret A. Tomes told me often of the large number of his people whom he invited into his study previous to the morning services, to pray that God would bless and use the service about to be offered to Him. He established a Communicants Union for Church and Chapel, for "the object of seeking greater holiness of life." It was composed of all parishioners who would pledge themselves (1) to receive the Holy Communion as often as circumstances permitted and a sense of duty called. (2) To use the Parish Collect daily remembering especially the work of the Church, Chapel and Galilee Mission in private intercessions. (3) To endeavor to read the Word of God daily. (4) To strive to remember every morning, as an act of devotion, the responsibility resting upon them as communicants.

The Rt. Rev. Benjamin Brewster, of Maine, writes, "Never can I forget the weekly meetings of the parochial clergy in Dr. Satterlee's study on Monday mornings, under the strong leadership of the rector. Of that early group I am now the only survivor,—Mr. Tomkins, Mr. Nickerson and Mr. Cooke having been the others during that first year, 1886-7 . . . At these weekly staff-meetings our indi-

¹⁴ *A Master Builder*, pp. 99-100.

vidual and common problems were brought up for exhaustive and prayerful discussion. Among other things, for months we worked over the Parish Prayer. Every phrase of it, every word, was weighed and pondered over. The frame-work was of course the work of the rector, but we all made our contributions. It finally emerged in the exact form in which you see it now. . . . Some of us have used this prayer throughout our ministry in our several parishes; and it had vogue in wider areas of the Church's life."

THE PARISH COLLECT

Almighty God, who feedest Thy flock and callest Thine own by name, look down in mercy upon our Parish, that we may be cleansed from all our sins and serve Thee with a quiet mind. Hallow and bless to us the Sacraments and Services of Thy Church. Inspire our clergy to show forth Thy truth by their preaching and living, and daily to minister according to Thy will. Keep our Communicants in singleness of heart, from unbelief and worldliness, giving them grace both in their homes and callings, faithfully to confess Thy Holy Name. May all our children be taught of Thee. Draw to the Cross those who are impenitent and hardened in sin.* And we beseech Thee, heal the sick,* comfort the sorrowing,* relieve the distressed.* Take our parish work* into Thy keeping. Move Thy people to give as Thou hast given to them, fill the workers with the Spirit of power, of love and of a sound mind; and while we plant and water, do Thou give the continual increase, through Jesus Christ, our Lord. Amen.

Dr. Satterlee also gathered the confirmation classes of previous years together for devotional services. "The customary devotional services for all classes confirmed during the rectorship of Dr. Satterlee were held in Holy Week, beginning on Monday with the service for the classes prior to 1888 and terminating on Thursday with that for the class just confirmed.¹⁵

And giving became, as it always does, commensurate with praying. The same church which in her first year, 1837, gave for the spread of Christ's kingdom \$10.04, in the years 1881 and 1889 stood fourth in giving amongst all the parishes of the Episcopal Church in this land.

(* Here intercession may be made for special persons or objects.)

¹⁵ *The Evangel*, Vol. VI, 1894, p. 84.

In 1883 and 1885 she had stood fifth; in 1882 and 1886, sixth; in 1877 and again in 1901, seventh. The courageous suggestion of Mr. Southard was coming to be part of the accepted faith of the parish: they were asked to give "expecting nothing in return," and they gave.

But the secret of it all—let it be said again—was living in contact with God. As Dr. Satterlee looked back over his ministry in Calvary Church in 1896, he wrote:

Calvary has been a praying church. Every Sunday we have had celebrations of the Eucharist. Surely a blessing must come to every parish which begins its work with the Holy Eucharist. Every week-day we have had Morning and Evening Prayer, that which the father of our country himself, George Washington, called (in his private devotions) "the daily sacrifice," and for twelve years it has been the practise and rule for all the clergy, including the Rector, to attend the Morning Prayer. Let this weekly Eucharist, this daily sacrifice, never cease hereafter in Calvary until Christ comes again. Let the door of the church be open for all comers throughout each day, affording to all the rest and peace of the sanctuary.¹⁶

¹⁶ *The Evangel*, Vol. VI, 1894, p. 84.

XIII

THE CHURCH AND THE COMMUNITY

AS DR. HAWKS had been the orator, Dr. Coxe the poet, and Dr. Washburn the scholar, so, with all his emphasis upon the spiritual, does Dr. Satterlee stand out preeminently in Calvary's history as the organizer. Bishop Brent qualifies this, and says that "he was a better promoter of organization than an organizer. . . . He was quick to see what ought to be done, and always, according to his philosophy, the necessary was the possible."¹ He believed in organizations. "He began within and worked outward from within. First the spiritual fabric, and afterwards the body which it is to energize and use."² At Zion Church, Wappingers Falls, he had set to work twenty-eight organizations.

He was fond of saying, so Mr. Henry Parish tells me, that there were many things wrong in the world, and he wanted to be one of those to right as many of them as possible. There is a noble motive behind that saying, and an avid desire to touch life at many points. Any parish where he was must be a working church. "His conception of a parish," Bishop Brent says, "was a company of workers as well as of worshippers. . . . Having determined upon the right person to control a given department of work, he did not worry his own mind by that which forthwith became the responsibility of his co-workers. If it is possible to trust men too well, this was Mr. Satterlee's fault. But no one could do the work he did without an almost unlimited trust."³

"A parish like ours," he wrote in 1889, ". . . should be like 'a city set on a hill.' . . . And thus by its services and its ministrations, by its varied work and its kindly sympathy with men of every social

¹ Charles H. Brent, *A Master Builder*, p. 40.

² *Ibid.*, p. 72.

³ *Ibid.*, p. 72.

grade, Calvary may gradually work up to the ideal of a parish which remembers that it is part of that great Body of Christ, of which every baptized person is a member, and sends its welcome and its message to all who need the love of God."

It is difficult for us today to realize how much pioneering was necessary half a century ago to get the Church into touch with the clearest social needs of the community. The "institutional church" blazed the way for social work. It was interested in people's health, in their recreation, in their home conditions. It knew no distinction between sacred and secular. Wherever human need and suffering were, thither it reached out its ministering hands to help. Whatever could not be provided by the means which were at hand, it sought to provide in the equipment of its parish houses, notably adequate space for social gatherings of many sorts. Dr. Satterlee was filled with zeal to use all the means he could command to reach the population living to the east of Calvary Church, between it and the river. There was, and is, a stable, respectable community of working people there, some of whom live in one place with their families for as long as thirty to forty years; there are such in our own parish today. Again, there is the transient, floating population of single men, or men who have forsaken their families, who sleep in lodging houses when they have the money, and in hallways and park benches when they have not. Dr. Satterlee wanted to reach them *all*, and he tried all ways to do it.

He founded the Girls' Friendly Society in 1885; the Boys' Club, with printing press and gymnasium in 1888; a Coffee House, where a cup of tea, coffee or cocoa cost two cents, and a game of billiards two cents; in 1890, the Kitchen Garden, to teach young wives how to keep house; the Brotherhood of St. Andrew; the Knights of Temperance; the Relief Department; the Summer Home at Carmel, New York, still open, where since 1887 mothers and children have been able to have a vacation in the country; the Young Crusaders; the Choristers' Guild; the Parish Basket; the Olive Tree Inn, with beds for more than four hundred,—and there were still other parish organizations which flourished under his wide ministry.

He visited Oxford House in London in 1892, and its Vice-President, Mr. Buchanan, followed Dr. Satterlee to America, and helped

him start a Workingmen's Club, such as they had in England; it was called the Tee To Tum Club. The Altar Guild of the Church was organized in 1887. The Alms House Visiting Committee began in 1890. There was a General Missionary Department and its committees. There was the Mothers Meeting, which still continues. And the Free Reading Room, begun in Dr. Washburn's time, was very popular.

But none of these were quite gauged for the most desperately needy of all. "If any of the members of our Temperance Society want to see any 'horrible examples,'" wrote W.W.C. of the Olive Tree Inn staff in 1890, "let them come and spend one Saturday night with me behind the desk and they will be convinced (as I am) that the curse of strong drink is the one great thing of all others that stands in the way of our efforts towards bettering the physical and moral condition of the masses. . . . Such are some of the many difficulties and preplexities we have to contend with in our work at the Olive Tree Inn."⁴ To meet these needs, there must be more than a good clean lodging house, and a comfortable sitting room; and there must be more than the ordinary church service. And so the Galilee Mission, antecedent of the present Calvary Mission, was begun in 1884, as a rescue mission, at 401 East 23rd Street. The first minister in charge was the Rev. C. B. Durand; but the fourth is the one best remembered for his many years of service, the Rev. Scott M. Cooke, who came in 1886. Five thousand came through its doors the first year, and nearly twenty-four thousand the fifth year. It aimed to help "(1) the destitute through the viciousness of their own lives, and (2) those temporarily in want." It was reported in 1890 that "one of the first converts of Galilee Mission sailed from San Francisco in June as a missionary to Alaska."⁵ A woodyard was established also, and proved a considerable help when parishioners and friends could be persuaded to buy the wood that was cut. Mr. Cooke remained for ten years, and did a difficult but fine work. At his death in 1909, the *Evangel* said of him that his was "a consecrated life and a very unique character. . . . His influence was widely extended. . . . The men who came to hear him recognized his ear-

⁴ *The Evangel*, Vol. II, March, 1890, p. 75.

⁵ *Ibid.*, Vol. 3, 1890, p. 21.

nest sincerity and singleness of purpose. . . . Mr. Cooke was endowed with great powers of expression. He presented the scheme of salvation to his hearers in simple phrases, illustrating it with language and simile which the minds of those he addressed could readily grasp. . . . Service was given by him every evening of the week. On Saturday evening the attendance was large and frequently Dr. Satterlee came at the close of the evening service and led the after meeting in the back room of the mission, where many gathered with him, influenced by Mr. Cooke's appeals to others to promise to lead new lives."⁶

"It is interesting to note that when the Mission was started on the corner of 23rd St. and First Avenue, the neighborhood was so bad that twenty-two panes of glass were broken in the windows while service was going on, and the jagged end of a bottle was thrown at Dr. Satterlee while he was speaking. It was found necessary to create a new environment for the men influenced by the Mission, and there grew up, one by one, the . . . Coffee House, the Parish Gymnasium and the bowling alley . . ."

Under the Rev. George N. Deyo, who followed Mr. Cooke, "on six nights of the week a Gospel service is held, consisting of hymns, prayer, Scripture reading and occasionally testimonies. On Sunday there is regular evening prayer, hymns and a sermon."⁷ Mr. Deyo reported smaller attendance. In 1901 he left and the work was temporarily suspended; but was later taken over by the Salvation Army, Calvary Parish providing the room, heat and light, and the Army sending the workers. Dr. Parks, then rector of Calvary Church, wrote that, "Difficult as rescue work always proves, for the ordinary clergyman it is hopelessly depressing. . . . Until the Church can furnish some 'order' sufficiently numerous and adequately devoted, the Salvation Army is the best agent for the work at Galilee which the present rector has found."⁸ How I wish that Dr. Parks could have seen Calvary Mission these last ten years, first under a layman, and now under a clergyman, of the Episcopal Church, neither of them members of the Salvation Army (all honor to it!), nor of any

⁶ *The Evangel*, Jan. 22, 1910, p. 4.

⁷ *Year Book*, 1898, p. 170.

⁸ *Ibid.*, 1905, p. 116.

special order—simply changed and transformed men, telling simply the story of the ageless power of the living Christ, and letting others tell it, so that every night there is a fresh message and new power for the wasted, hungry, bitter, bewildered men who still throng the "Gas House District," in search of friendship, happiness and a way to live.

To house all these manifold activities centering about East 23rd Street, during Dr. Satterlee's time, the church bought two houses, 340 and 342 East 23rd Street, in November, 1886. Later Miss Matilda Bruce donated the property at 338 East 23rd Street also. These three houses, with 344 East 23rd Street, as the *Evangel* said⁹ "probably present as great a variety of reformatory work as can be found in the same space, anywhere in the world." 338 was the Coffee House; 340 the Galilee Mission; 342 the Olive Tree Inn; and 344 the Boys' Club. Other kindred organizations of the parish also used the various buildings as they were needed.

The need for a Parish House for the Church itself was of long standing. It was partially met by buying 104 and 106 East 22nd Street, in 1890; in 1892 number 102 was added. A passage-way was made to connect the 22nd Street houses with the Church building, and on the Eve of All Saints Day, 1890, the parish rooms which had been acquired were dedicated. All of the various buildings of the parish "are used," Dr. Satterlee said in 1895, "by at least *a thousand persons* from the East Side of the city *every day* of the year."¹⁰ A parish worker at the time wrote, "As one sees on these occasions, so many from the Church, Chapel, and Galilee Mission, who, in the course of their daily outside lives, are seldom or never brought into contact, coming so near together in their common spiritual home, all united in hearty fellowship in the service of Christ and His Church, it brings to mind a vision of what the ideal society must be, and the thought of the strength and reality of the eternal bond which underlies all personal differences in those who are members of Christ's Kingdom on earth."¹¹ In the Rector's Letter, at the time of Dr. Satterlee's tenth anniversary, he reviewed some of the work done in

⁹ *The Evangel*, Vol. IV, 1892, p. 90.

¹⁰ *Year Book*, 1895, p. 21.

¹¹ *The Evangel*, Vol. III, 1890, p. 20.

that period, and spoke of the great impetus "given to the missionary work of Calvary Church since it was brought together under one general Missionary Department. . . . We are learning less and less to say 'This is the work of the Church, that of the Chapel, that other, of the Galilee Mission, and the East Side laborers.' We are learning more and more to say, 'It is all our work—one work in which we are associated together as co-laborers with God.'" And he made appeal for "a large increase of the staff, both of men and women helpers, in the rescue work of the Galilee Mission. It should never be forgotten," he says, "that this is a hand-to-hand battle with the powers of evil, in the salvation of human souls. . . . It needs men and women who have Christ's love for human souls, and who never lose their confidence . . . in the power of Christ to save the lost. Are there not Churchmen in the parish, who, without ceasing to be Churchmen, will have the consecrated enthusiasm of General Booth in a work like this?"¹²

When Dr. Satterlee came to Calvary, the Rev. William D. Walker was in charge of Calvary Chapel, having completed nearly twenty years in that work. Two years later the Vestry of Calvary received a letter from the territory of Dakota; it was dated Fargo, D.T., March 16, 1884, and said:

I herewith offer my resignation as an assistant minister of the parish. In sending you this document I cannot but recall the many years I have labored with you in the work of Calvary with infinite pleasure. Your kindness has been so great, your support to me in my efforts for the good of Christ's people so hearty, your regard so unstinted and unchanging that those 21 years as I turn in retrospect upon them show to me no shadow, no dark hour upon them. Gentlemen, nay, dear friends I would rather call you, please accept my heartiest thanks—as I say good-bye, in my official relation to you, for all your Christian courtesy, all your loving kindness, all your generous gifts to me. May our Father bless each of you in your lives and send best grace to you for his holy work in the time to come, and may dear old Calvary become a stronger and nobler power for good year by year is the prayer of

Most gratefully and lovingly yours

WILLIAM D. WALKER

¹² *Year Book*, 1892-3, p. 14.

Mr. Walker had been chosen to be Bishop of the Missionary District of North Dakota, and he had been consecrated the previous December 20 (1883) in Calvary Church, by Bishops Henry Codman Potter, Clark of Rhode Island, Starkey, Morris, Scarborough, Huntington, and Clarkson, with his old leader and colleague, Bishop Coxe, preaching the sermon. One of his interesting modes of reaching people in small communities in North Dakota was a railway car fitted up for use as a church; it would be laid off on a siding and the populace invited to come. Bishop Walker looked after it himself, cleaning it, lighting the lamps, building the fires, making his own bed, arranging the chairs for service, and playing the organ oftentimes. After thirteen years of service in the west, he was called to succeed Bishop Coxe as Bishop of Western New York—so were the lives of these two men linked together; and the young curate who, just out of General Seminary, started work in Calvary Chapel almost the same month that Dr. Coxe came to the Church from Baltimore, took up the work which his old chief and friend laid down. He died in 1917.

After Bishop Walker left the Chapel, he was succeeded by the Rev. Floyd Williams Tomkins, Jr., who had been rector of St. James Church, Keene, N. H., and who in the four years of his service at the Chapel left a profound mark upon the work and the people. He went to Christ Church, Hartford, Connecticut; and the Calvary Vestry spoke of his services to the Chapel, "not only in taking up and carrying on so successfully the work that Bishop Walker laid down, but also in developing that work in a way which has brought the Church and Chapel nearer together in the unity of the Spirit and in the bond of peace." While at Calvary Chapel, Mr. Tomkins and his wife, Ann Maria Grant (Cutter), had their son, now the Rev. Floyd W. Tomkins, baptized there. Dr. Tomkins, Sr., was known to thousands as the zealous, indefatigable rector of Holy Trinity, Philadelphia, one of the last survivors of the older evangelical group of clergy, a man of indomitable physical strength which he considered to be God-given, as was his everlasting passion to draw men to Christ. He preached an historic sermon about Calvary Church at the seventy-fifth anniversary, which is printed in the *Year Book* of 1911. He came and made the principal address at the open-

ing of Calvary Mission, February 1, 1926, and at its fifth anniversary in 1931, and told me that evening, as we walked to the service, that he himself was born in 23rd Street, New York.

The Rt. Rev. Benjamin Brewster, Bishop of Maine, tells of Mr. Tomkins beginning a Chinese Sunday School in 1884 by distributing cards of invitation printed in Chinese amongst the laundries; the differences in education and proficiency in English required a teacher for every pupil; and about a hundred in all were brought under the influence of the School.

Bishop Brewster writes further, under date of July, 1935, "The congregation (of the Church) comprised many thoughtful persons to whom the preaching of Dr. Washburn had presented a Gospel of truth and charity greatly needed in an age of materialistic skepticism. The new rector, with the same social background as that of his conservative congregation, and no stranger to the intellectual problems of the day, had also the vision of a church for all people, and a generous sympathy with the aspirations of youth. Moreover, a very deep spirit of personal religious devotion underlay all his untiring zeal for practical Christian service among men. Under him Calvary Parish became a veritable beehive of manifold activities. . . . With all this development, Calvary under Dr. Satterlee was not merely an 'institutional' parish. . . . I was for a year in charge of the 'Galilee Mission,' . . . where I had to face human problems for which my Seminary course had afforded very inadequate preparation. I believe that I was saved from despair, through God's mercy, by the inspiring courage and faith of the rector, and by the wholesome evangelical fervor of the Rev. S. M. Cooke. In all ways, it was a rare privilege for a young man to be associated in that spiritual fellowship with a leader like the future Bishop of Washington. . . . A word of thankfulness may be added for the first four years of my Priesthood in Calvary Chapel. What examples of loving, loyal devotion come to mind as I think of those years! How patient the people were with the mistakes of a crude young minister! What appreciation they showed to his bride! Friendships were formed there reaching beyond the grave. The House of Prayer where we worshipped is gone. . . . The congregation, greatly changed in the development of the teeming metropolis was long ago—and I believe wisely—merged

with that of the parent church. But I count those hours of worship and those early labors among my dearest memories. And I prize as one of my most cherished possessions, a token of genuine affection, the gold watch given me at Christmas, 1890, by the congregation of Calvary Chapel."

His term in charge of the Chapel was from 1887 to 1891, when he resigned to go to the Church of the Holy Communion, South Orange, New Jersey. In 1897 he was rector of Grace Church, Colorado Springs, and President of the Standing Committee of the Missionary District of Western Colorado; and in 1909 was elected Bishop of it, remaining until 1916 when he was translated to be the Bishop of Maine. He was succeeded at Calvary Chapel by the Rev. William Stanley Emery.

A large number of the men who had gathered about Dr. Satterlee later became bishops. The Rev. Frederick B. Howden came to Calvary in 1895, and remained until 1898, when he went to be rector of Emmanuel Church, Cumberland, Maryland. He was later made Bishop of New Mexico, and was the fifth of Calvary's clergy to be elevated to the episcopate. When Dr. Satterlee was leaving Calvary, he wrote the Vestry a letter in which he referred to his assistants. "Mr. Howden is a responsible, conscientious man who has adapted himself to our conditions with great aptitude, and is the best reader we have had for years in our parish church. These men are from deep conviction of the same kind of churchmanship that I am. You can depend upon them to act as a unit."¹⁸

The Rhinelander family were prominent in Calvary Church from Dr. Satterlee's time. Frederick W. Rhinelander was one of the young men who early joined in with him in the work of the church, and eventually became his son-in-law, marrying his daughter, Constance. He was elected to the Vestry when Dr. Satterlee had only been here for three years, and served for a total of thirty-two years on the Vestry, in two long terms, during eight years of which he was clerk of the Vestry.

In 1896 Mr. Rhinelander's brother, Philip M. Rhinelander, was ordained deacon in Calvary Church, and Dr. Satterlee took him as one of the staff of three clergy for the pro-Cathedral in Washington.

¹⁸ *A Master Builder*, p. 161.

He was to be the sixth of Calvary's communicants and clergy to become a bishop, being consecrated Bishop of Pennsylvania in 1911. When the memorial reredos to Bishop Satterlee in the sanctuary of Calvary Church was dedicated in 1913, Bishop Rhinelander wrote:

It is with the greatest regret that I find myself unable to be present at the service of dedication of the new Reredos in Calvary in memory of Bishop Satterlee. No occasion could make a stronger personal claim on me than this, and nothing but a strong sense of obligation to pressing duties here could keep me from it.

Words entirely fail me in trying to express the love and honor which I must always feel for him. In my own religious experience, Calvary Church during his rectorship, was the center and school of my awakening faith and devotion. In many ways, of course, my later association with him in Washington brought me into more intimate and more understanding contact. But this high privilege was after all the natural flower of the seed which he had sown in my life, in my boyhood and in early manhood in New York. Always his high longing was that the House of God should be the spiritual home of all who worshipped there. And such he made it. The very atmosphere, recognized each time we entered, was the atmosphere of home. For this reason there is no other Church which can ever take the place of Calvary for me. A mysterious impulse always draws me within its doors when passing by. Once inside, it requires no effort of imagination, but simply the natural yielding to a compelling impulse, to feel his presence ministering still.

One of the greatest debts I owe him comes from his opening my eyes to understand the meaning of Ascension Day. Faith in the Ascension was the faith in which and by which he lived. His choice of Ascension Day, all through his later years, to mark the initiation of new plans or works for the glory of God and the good of His Church, was simply the following out of the instinct and habit of his own experience. The present Lordship of the living Christ inspired and upheld him. His whole life was a commentary on this greatest of all Christian Doctrines. . . .¹⁴

And it was upon Ascension Day, May 1st 1913 that this reredos was dedicated.

At another time, he wrote of Bishop Satterlee, "He was the least self-confident of men, but at the same time was willing and eager to under-

¹⁴ *Evangel*, June, 1913, p. 4.

take the most stupendous tasks. Very often his life was evidently a struggle and a burden. In his prayers with us, his Chaplains and young priests, he would frequently break silence by exclaiming, 'O Lord, I am oppressed. Undertake for me.' He never faltered after he had seen his vision, but he did sometimes go heavily. This I think is what drew us so closely to him."¹⁵ Again, Bishop Rhinelander wrote of him, "What he most prized and coveted in and for each Parish was what he used to describe as 'The Home Feeling.' He used to say that he could tell, on entering an empty church for the first time, whether or not it was 'a spiritual home.' Such he really made of Calvary in New York. . . ."

Some of the other men who stood closely beside him were Oliver G. Barton, Vestryman for twenty-four years until his death in 1908, and Clerk for three years of that time; and Bache McEvers Whitlock, Vestryman for eleven years and Treasurer for four, to whose efforts, the Vestry minutes say, was largely due the parish's possession of the East Side property which housed such an important part of its work. Mr. Whitlock was Superintendent of the Sunday School at the Chapel for many years, and used to go to the Galilee Mission night after night. He never gave up this spiritual service until his health was such that he was forced to. Few laymen in the history of the parish have given more devoted and useful service to it. John LeBoutillier and William B. Boulton were both Treasurers and Vestrymen, as was also William Irving Clark, who was also Warden for twenty years. George Zabriskie, as we shall note later, became one of the ablest lawyers in New York, Calvary's outstanding layman and Senior Warden, the Chancellor of the Diocese of New York, and one of the most noted laymen in the Church in America; his connection with the parish began in Dr. Satterlee's time; for, being a very High Churchman himself, he had married a lady of Evangelical sympathies, and they found in Dr. Satterlee a leader who satisfied the deepest convictions of each.

Another Vestryman of Calvary at this time was Abram S. Hewitt, at one period Mayor of New York. He had married the daughter of Peter Cooper and lived in the old Cooper house at the corner of Lexington Avenue and 22nd Street. He was a lawyer, directed the Trenton Iron Works and was a pioneer in manufacturing iron and

¹⁵ Brent, p. 386.

steel in this country, and greatly interested in Cooper Institute. He was learned and eloquent, and a member of the commission which constructed the first underground railroad on Manhattan.¹⁶ He served on the Vestry for ten years, and died in office in 1903, when they said of him, "New York has lost one of the most illustrious of . . . citizens . . . engaged in all those things which concern its municipal government, its external beauty, its commercial prosperity, the education of its youth, the housing of its population, the relief of sickness, poverty and misfortune and the building up of character. . . . His counsel was not more influential throughout the land when he sat in Congress than in the later years which he passed in the retirement of private life. . . . He discerned in religion the true sanction for that high ideal of character and conduct which he exhibited in his own life and which he labored incessantly to promote in the whole community . . ." ¹⁷

Dr. Charles D. Scudder was another Vestryman who was active in benevolent and charitable works, especially those that concerned bringing Christ's Gospel to "the hearts of the poor, the afflicted and the fallen." He died in 1892, and the *Year Book* said, "It was in the early summer that Dr. Charles D. Scudder passed away from us; yet his influence, especially among our young men, is as fresh and active today as though he were still present with us. There was an eternal quality and worth in his life which radiated its power upon all, and there are many, among whom his own rector is enrolled, who regard it as one of the privileges of their lives to have known him, to have been influenced by him and to have labored with him side by side in the spread of God's Kingdom in this earth." ¹⁸

We have been speaking primarily of the men who gathered about Dr. Satterlee. There were an equal number of remarkable women who helped him in all his work. The names of Mrs. Percy R. Pyne and Mrs. W. C. Rives are to be found, not only in his Calvary days, but as great helpers in the early work of the National Cathedral, in Washington.

¹⁶ John B. Pine, *Story of Gramercy Park*, p. 31.

¹⁷ *Vestry Minutes*.

¹⁸ *Year Book*, 1892-3.

There was another remarkable woman at Calvary in these days—Mrs. Rebecca Salome Foster. She had suffered much, and then lost her only son. This sent her into the darkness of unbelief. Someone persuaded her to see Dr. Satterlee, who gradually led her back into faith. She began coming to church, and she wanted to serve the needy and desolate. The *New York Tribune* of March 2, 1902, gave part of the story of the way her work began:

"The work found Mrs. Foster, not Mrs. Foster the work," said a friend of hers yesterday. It began about fourteen years ago, during the lifetime of her husband, a lawyer, whom she aided occasionally in his work. Her laundress came to her one morning with a pitiful story of her young brother's arrest for a theft of which he was innocent. Mrs. Foster looked carefully into the circumstances, was convinced of the truth of the woman's story and went at once to the court and asked to see the justice, who knew her. He heard her version of the case, and as a result of her intercession the boy was acquitted. While sitting by the justice, she asked about a girl in the courtroom who was weeping. The justice explained the case, admitted that he was baffled, and asked Mrs. Foster to talk with the girl. She did so and requested the privilege of investigating the case further. The justice consented and remanded the girl until Mrs. Foster could be heard from. When her report was presented it was so clear, that the poor girl was more wisely dealt with than could have been possible under ordinary circumstances. From that time when the justice was especially puzzled with the cases of people whom he thought it might be possible to help upward, he sent for Mrs. Foster. After her husband's death, when she devoted herself to the work, many other justices came to do the same thing. For many years it has not been an infrequent occurrence for the presiding justice in one of the city's criminal courts to call from the bench, "Is Mrs. Foster in the room?" Before long she was identified with the work among the abandoned and criminal. Drawing a deep breath of spiritual inspiration each day at the services of the church, she went from worship to the Tombs to wash Christ's feet in the person of the neglected, wronged, sinning womanhood, and to bring light to those who sat in darkness and in the shadow of death. She became one of the most influential and trusted women in prison work that New York has ever known. She had a calming influence over wild natures, and was able to coax back to life atrophied emotions. . . .

The story of one of her typical days begins, in her own words:

I began at 9 A.M. in the vestibule of Calvary Church, where seven persons were awaiting me. To two I gave money for food, to one rent money, to two orders for shoes. The others I took to superintendents of two department stores for positions.

It follows her through the day, in touch with young women up for theft, one whose husband had just been sentenced, a girl of nineteen who had stolen \$5, one accused of stealing a ring, one who when drunk had broken a window, a servant-girl accused of theft, a young girl victim of the "cadet system," one who had just attempted suicide, and home "to find a subpoena server waiting with two subpoenas for me to serve on two women I had taken into my care . . . agreeing to produce them in court when needed," then out to find the two women who had to appear in court next day. Mrs. Foster often wrote accounts in *The Evangel* of her work, and in one of them told of 420 visits during one summer. She would see a child go into a saloon, follow it in, and ask for the keeper's license.¹⁹ She was without fear when protecting one of Christ's little ones, or one who had strayed. She told Dr. Satterlee after he went to Washington, that if she could serve him by so doing, she would walk to him in bare feet. Before he went, he organized a group called Friends at Court, to help her and lighten her financial responsibilities. Mrs. Foster lost her life in the fire which destroyed the Park Avenue Hotel, where she lived, in 1902. Dr. Huntington of Grace Church delivered a eulogy of Mrs. Foster in his Sunday sermon, from which the *New York Sun* printed long extracts: "'The Angel of the Tombs' men called her. A strange epithet, and to one who knew nothing of our city's ways and woes an unintelligible one; but what it meant our Judges know, our prosecuting officers know, yes, best of all, those poor creatures know by whose suffrage this unique order of merit was created and conferred. It was they who named her 'Angel,' they whose dwelling was the Tombs, and into whose dark lives she came as a messenger of light. . . ." There is a tradition in Calvary Church, which cannot be proved, that Mrs. Foster escaped safely from the fire, but lost her life because she returned to save someone

¹⁹ See *A Master Builder*, p. 89.

else. Calvary lost another devoted communicant and useful woman in that fire, Mrs. Sophia M. Beach, "for years identified with the charitable work of the parish—the Archdeaconry, but especially of the Relief Department."

In 1894 the rector said that he wanted to set an ice-water fountain into the front wall of the Sunday School building adjoining the Church, and also one in front of Calvary Chapel; and these he was authorized to have made. *The Evangel* of November, 1894, says, "Two of the many new features of the past year to relieve the poor during the heat were the drinking fountains at the Chapel (with the inscription, "In Memory of a good physician, Charles D. Scudder—Praise God from whom all blessings flow"), and at the church, which were largely patronized. One intensely hot July day, a thirsty individual inside the chapel waited half an hour for a drink, and counted those at the fountain outside. They came in swarms—women, children, peddlers, policemen, truck-drivers and others,—seventy-five in half an hour and others still coming! It was quite a custom for families in the neighboring tenements to send kettles and pitchers just at six o'clock, and draw ice-water for a drink at their dinners." If there be any who think that this form of ministration may be out-moded, let me say that an anonymous post-card comes to my hand as I write this very chapter, complaining that the water at the fountain next to the church is warm, dull and flat, and threatening, if it is not remedied, to stop drinking there altogether!

As time went on Dr. Satterlee realized something of the danger of over-organization. In one of his parish letters, in 1888, he wrote, "Our parish work is now becoming so complex in character that unless it is simplified and systematized as much as possible it will by its very unwieldiness lose its unity of spirit and utility of method." And Bishop Brent says of him, "Though he was among the pioneers of institutional church undertakings he did not believe in their converting or edifying power, except as adjuncts and implements of God's Kingdom, and he spiritualized all his mechanisms."²⁰ If the time should come when these various creations were not the expression of faith and zeal already existent, when the wheels ran on but

²⁰ *A Master Builder*, p. 30.

the spirit was lost within them, they would be so much lumber to be carried.

Increasingly he desired to draw the Church and Chapel closer and closer together: and his inclusive spirit foreshadowed the time when they would be merged into one single church. Up until his own first confirmation service, the Church and the Chapel had had separate confirmation classes. In 1892 the Church had a class of 35, and the Chapel and Galilee Mission combined had 60. In 1894 the Chapel and Mission had 43, the Church 31. The first confirmation service he ever held as bishop was on the evening of his own consecration, and he then confirmed the combined classes of Church, Chapel and Mission. Some of his congregation had not followed him in his spirit of inclusiveness, as his niece Miss Katherine Satterlee tells me; and when he had some of the Chapel congregation invited to certain services, they left the Church. Unfortunately it is always so: some of our people in later days complained a little when the men from Calvary Mission began the admirable custom of coming to Sunday morning services in a body; I told them politely that if they did not love these men as God loved them, they were entirely free to go somewhere else where such men do not go because they know they are not welcome—but they would always be made welcome in Calvary Church so long as I was the minister of it.

As the parish grew in age, its interest grew in its own life and history. To Dr. Washburn we are indebted for the printing of Year Books, keeping an annual record of societies, church committees, finances and such like. To Dr. Satterlee we are indebted for *The Evangel*, or as it is called today *The Calvary Evangel*, carrying more of the spiritual message of the Church. All Saints Day, 1888, was its birthday. "The idea of a Calvary Parish Newspaper originated in the Men's Union, and the first steps toward its establishment were taken at the meeting of Church workers at the rectory on All Saints Day, 1888, when several members of the Union secured a sufficient number of subscriptions to justify the issue of the paper."²¹ The first issue appeared the following month, December, 1888. It carried several pages of advertising, including Lord and Taylor, and Best's; in 1897 it was said that

²¹ *Year Book*, 1890-91, p. 98.

Mrs. J. A. Foster's "energy and skill in the Advertising Department have enabled this paper to pay its way."²² But advertisements were discontinued in 1904, due to a falling off which had been noted. They tried distributing it free, or charging a fifty cent subscription. It charged fifty cents in 1911, continuing this until 1920, when the price was raised to one dollar a year.

As in its early days Calvary parish faced the almost constant possibility of either going out of existence, or trying to become a protectorate of a stronger parish, because of financial difficulties, so more or less throughout its history has it faced the temptation to strike its tents, and move to a less difficult field, because of the changing nature of the neighborhood. This problem came up at the March, 1895, Vestry meeting, and it was "unanimously decided that the present site of the Church should be maintained permanently in its present location, which is now the center of religious work." An article in *The Churchman* in 1892, called "The Expansion of Calvary Parish," with a diagram, told also of the new Missions House on the corner of Fourth Avenue and 22nd Street. Dr. Satterlee was a member of the Board of Missions. "To be a missionary of the Society was always a warrant of friendship personally with Dr. Satterlee. His Church and rectory were always open to those who came home on furlough, weary with the burden and heat of the day at the front, and such were always assured of a sympathetic and helpful listener as they told of their work and its difficulties."²³ *The Churchman* article says of the parish and its rector, "The rector is one of those fortunate men who have large ideas and large plans which his friends and followers are bent on helping him to carry out. That a down-town church, or one which in a short time will be an up-town church no longer, should thus, without changing its site, burgeon forth into new and increasing life is a strong testimony to the vitality of our Church in the city of New York."

Said Dr. Satterlee in 1890, "These are the halcyon days of Calvary Parish. Never has it numbered so many hundreds of devoted Church workers; never have contributions been more generously

²² *The Evangel*, Vol. II, p. 3.

²³ *A Master Builder*, p. 131.

and willingly given. But will it always be so?" He foresaw aright the moving away of many who then lived near the church, and the new set of problems which would arise increasingly. He felt the solution lay in a large endowment for the parish which would insure her perpetuation after the days of great gifts were behind her.

The Fiftieth Anniversary was celebrated in 1886, during Dr. Satterlee's rectorship. The brief but comprehensive history of the parish which was written by G. L. Prentiss, was published in the next *Year Book*, with lists of clergy, officers and contributions from the beginning; and Dr. Satterlee wrote an address, part of which is given here:

1936 A.D. How strange and unnatural that date, when it is written, appears today; yet not more strange than the year in which we are now living must have seemed to those who saw the corner-stone of Calvary Church laid in 1836. Midway between these two periods we stand; and as there are not a few among us who remember as though it were yesterday the year when the "first house" of this Parish was built, so there are those who will live to see and celebrate Calvary's centenary. . . .

Clergy and people are *built into* the Church, and after they are dead and gone, it stands in the sight of God, if not of man, as the monument of their Christian characters and histories. This is what every Church should be: the crystallization of the best thought of those, whose spiritual house it has been through their earthly pilgrimage, and its life should be a cumulative life, ever increasing in volume and in capacity as each new generation prayerfully and wisely builds upon the foundations that preceding generations have laid.

He goes on to say that it will "soon be an imperative necessity to procure a new organ in place of the one now in use, which is one of the oldest in the city," which was done; and also "Calvary parish . . . should have a solid and substantial church, worthy of its name, its history, of the work it is doing," which, obviously, was *not* done; the old church of 1846, beautified in many ways within, still serves its people well, standing solid on its foundations despite the roar of subways not so very far from them, and there are few of us who would exchange the privilege of worshipping within the old hallowed walls for any modern church, however expensive or beautiful. He then speaks of the need for a "Calvary Parish House

for the work of the Church and Chapel; with Sunday School rooms, guild rooms, society rooms, clergy rooms and a large central hall for such meetings, lectures and entertainments as would be inappropriate for the Church itself. . . .", and this need which was for so long inadequately met by the use of the con-joined houses on 22nd Street, has been wonderfully met in Calvary House, still relatively new in the centennial period. Dr. Satterlee spoke also of the need for a "Calvary Mission House" for the East Side work; and this was cared for in the buildings still occupied by the Olive Tree Inn and Calvary Mission. And his wish for a summer home, though not the "farm" that he envisioned, was realized in the property at Carmel, Putnam County, where for almost fifty years we have given vacation outings to generations of mothers and children. He finally appealed strongly for an endowment fund, "whereby the work of the Parish may be placed upon a solid basis for all coming time."

His ideal of work on the East Side was a full and rounded one. The Chapel was a complete plant in itself, ministering to the children and families who belonged to it. Further east, "With our Galilee Mission for the care of men's *souls*, our Free Reading Room for the cultivation of their *minds*, and our Olive Tree Inn for the relief of their *bodily* wants," another full unit of service was making its contribution to the community. It is clear where his emphasis lay, and what came first in importance: that emphasis was not always to be maintained just where he laid it.

In May of 1887 the Bishop of the Diocese came to a Calvary Vestry meeting to ask their concurrence in a plan to have the rector appointed Archdeacon of New York, and in charge of City Missions. They gave their consent, and it was understood that his duties would "not take him from this Parish on Sundays nor seriously interfere with his duties as rector."

But eight years later the Church made greater claims upon him: he was elected the first Bishop of the new Diocese of Washington. He had been called to be Bishop of Michigan in 1889, and Assistant Bishop of Ohio in 1887, but had refused both. But the call to Washington was a greater challenge. He told the Vestry of it, and said that he would give his decision shortly. To his friend Bishop

Coleman, of Delaware, he wrote on December 10, 1895, "Your affectionate words help me in this, the greatest crisis of my life. I fully appreciate all this call means—all its history means, and I am trying prayerfully, honestly, humbly to learn God's Will. My relations to work here in this parish and in New York are not to be severed easily. I must know both sides, then if God says 'Go,' I must go. I appreciate the high honor. I feel crushed by the great responsibility. I need your prayers."²⁴

On December 27, he wrote to his brother:

Dear Arthur:

I have this day notified the Committee that I accept the Bishoprick of Washington. Don't congratulate me. Pray for me.

Affectionately yours,

H. Y. SATTERLEE²⁵

Dr. Satterlee presented his formal resignation to the Vestry in March of 1896, and it was amended to take effect on Easter Tuesday.

The Vestry of Calvary recorded their sense of loss April 10, 1896:

In accepting the Rev. Dr. Henry Y. Satterlee's resignation of the Rectorship of Calvary Church after his incumbency of 14 years, the Vestry place on record their devout thankfulness to Almighty God for the great things He has been pleased to do in this Parish through the instrumentality of this, His faithful servant; and their gratitude to their beloved Pastor, for his unsparing and effective service, as well as their deep sorrow for his departure from them and the termination of his ministry as Rector of this Church.

During the whole of his Rectorship the intimate and affectionate association of the Rector and the Vestry has never been marred by dissension. Throughout the congregation harmony of purpose and unity of action have constantly been preserved. The Parish has been kept in the peace of God.

Dr. Satterlee has faithfully preached the Word of God and ministered the Sacraments as this Church hath received the same; fashioning himself and his family according to the Doctrine of Christ, maintaining and setting forward quietness, peace and love.

The spiritual life of the people of the Parish has been the Rector's first care and in establishing the meetings for intercessory prayer and the

²⁴ *A Master Builder*, p. 157.

²⁵ *A Master Builder*, p. 158.

Communicants Union and in encouraging more frequent and devout communion, he has greatly helped them.

The wisdom, zeal and energy of Dr. Satterlee have advanced old measures of practical benevolence and Christian influence inherited from his distinguished predecessors in the rectorship and have originated and organized many new plans and instrumentalities for providing instruction, comfort, employment and above all the Bread of Life for the poor and neglected people of the Parish: in this his peculiar gifts have notably been manifested in enlisting the sympathy and cordial co-operation of the younger parishioners in the active work of the Parish; the fruit of the grace of God and of the rector's cordial love of the young and his genial social nature.

Under his fostering care the work of Calvary Chapel has been maintained and enlarged by the faithful clergy and lay workers who have been connected with it.

Upon his initiative and wise administration the Galilee Mission and its manifold works have been set in action and carried through the period of experiment to established success, in which the harmonious and efficient labors of the assistant minister in charge and many faithful men and women have worthily seconded the Rector's leadership.

The Parish House bears witness to the development and growth of the numerous societies of practical benevolence which made it indispensable to the Rector's efforts to provide for their accommodation, which have secured for the Parish the land and a substantial fund for the erection of new buildings.

The large beginnings of a fund for the endowment of the Parish, whereby the spiritual work may be perpetuated through future generations, are the result of his earnest efforts, in which he has enlisted not only the cordial support of the Vestry, but also the generous interest of the congregation at large.

As he leaves us to undertake the new and important duties of the office of a Bishop in the Church of God, to which he had been called, we pray that the Lord will grant him the abundance of His heavenly grace, that so in all his ministry he may edify the Church and may lead men to Christ, to the greater glory of His Blessed Name.²⁶

The *Church Standard* had an article on the Bishop-elect of Washington:

The Churchmen of New York, while profoundly sorry that Dr. Satterlee is likely to go from the city, are conscious that the honor has been

²⁶ *Vestry Minutes.*

most deservedly conferred. It is safe to say that no parish in New York has been more loyal to the principles of sound Churchmanship, and yet has more successfully reached out for and endeavored to raise without pauperizing the poor of the city, than Calvary under the ministration of Dr. Satterlee. A large heart, consecrated zeal, and deep insight into the needs of the situation have given Calvary Parish the justly deserved reputation of making the most use of her resources of any parish in this city. . . .²⁷

And *The Churchman* said of him:

Dr. Satterlee is a fine specimen of the active city rector, whose heart is in his work, because the pitifulness, loving kindness and unwearied zeal of an apostle have always reigned in his heart. No doubt he will show himself to have been possessed of that gift which is the greatest of all gifts in a leader, and consists in training successors. . . .

"It was eminently proper," says Bishop Brent, "that Dr. Satterlee's ministrations in Calvary Church should be crowned by his consecration on the very spot where he had so often inspired his people and fed them with sacramental food. It tied the future to the past. No festival could have better suited his temperament than that of the Annunciation. The venerable Presiding Bishop, Dr. Williams of the Diocese of Connecticut, was to have presided, but his feeble condition prevented him from being present. Dr. Coxe, Bishop of Western New York, took his place with Dr. Satterlee's son, Churchill, as his Chaplain, and was assisted by Dr. Potter, Bishop of New York and Dr. Paret, Bishop of Maryland. . . . The preacher was Dr. Huntington, Bishop of Central New York."²⁸

On the evening of the same day Dr. Satterlee performed his first official act as Bishop by administering confirmation in Calvary. The following account of it is taken from the *Evangel*:

The confirmation for the whole parish was held in the Parish Church on the evening of the Feast of the Annunciation, in order that the children of his own flock might be the first whom Bishop Satterlee should confirm. A great congregation filled the church before eight o'clock, and at that hour the Bishop and clergy entered, preceded by the choirs of the church and chapel, singing the 616th hymn.

After Evening Prayer, and the sermon by Bishop Satterlee, from the first and last verses of the 23rd Psalm, the large class gathered before

²⁷ *The Evangel*, January, 1896, p. 43.

²⁸ Brent, p. 174.

the chancel, each of the clergy of the parish in turn presenting to the Bishop those candidates whom he himself had prepared for Confirmation. The service was deeply impressive, as company after company knelt at the chancel rail, and the Bishop, so long their rector and guide, laid his hands upon their heads, and notwithstanding the size of the class, confirmed each individually. At the close of the service the Bishop addressed the members of the class briefly, urging them to absolute simplicity and truth of life.

The class numbered one hundred and twenty-six, and was specially interesting from the fact that at least one-half the candidates were men and boys, including nine of the Armenian congregation that worships at the chapel and several men from the mission. During the singing of the 623rd hymn, the choir and clergy left the church. And so ended a day long to be remembered in Calvary Parish.²⁹

The new Bishop addressed a letter to the parishioners of Calvary Church and Chapel, saying in part,

My dear Friends: . . . The greatest blessing which can come from Heaven upon any parish is that it may be kept by Christ in the unity of the Spirit and in the bond of peace, as it moves onward. God grant that this blessing may belong to Calvary Parish through all coming days. . . . And if hereafter our spheres will be different, let us remember that there are no farewells in the spiritual life: no separations to sever those who are united in Christ and His work. What a comfort it is to us all, in days like these, to realize the depth of the meaning in that article of the Creed—'I believe in the Holy Catholic Church, the Communion of Saints.' . . .³⁰

The following December in a letter to Mrs. Percy R. Pyne he said,

When I forget the past and look forward to the future, I feel that all thoughts of personal loneliness should give place to those of God's work. A year ago today I was hesitating whether I ought to accept the bishopric of Washington, and now, I am looking back upon the most valuable year of my whole earthly experience. The work and opportunities of this diocese surpass all I had anticipated or even dreamed of.³¹

The most eternal monument to Henry Yates Satterlee is the lives whom he inspired to follow Christ; but the greatest monument to

²⁹ Brent, p. 178.

³⁰ Brent, p. 179.

³¹ *A Master Builder*, p. 209.

him in stone will ever be the National Cathedral of St. Peter and St. Paul in Washington. He saw with the eyes of his imagination this great temple standing where only trees stood, in a part of the city then remote from its central life. He secured the ground September 7, 1898, and the Peace Cross was placed; and for many years the natural amphitheater served as a huge out-of-doors church, where twenty-five thousand people could hear every word perfectly. Mrs. Percy R. Pyne gave \$15,000 at the beginning. The mortgage on the property was a burden on Bishop Satterlee for seven years; but in 1905, through a gift of \$50,000 from Mrs. Julian James, and other gifts, the ground stood absolutely clear of debt. All the while he kept seeing it completed. "It was no metaphor for Bishop Satterlee to say, as he did one day when he was surprised on his knees before an easel holding the design of the interior: 'I was saying my prayers in the Cathedral.'" ³²

On the 29th of September, the Feast of St. Michael and All Angels, 1907, the Foundation Stone was laid, stones gathered from the field behind the Church of the Nativity in Bethlehem being set into granite to form it. Ten thousand people gathered for the ceremony, including the President of the United States, the Chief Justice, several of the Cabinet, members of Senate and House and Diplomatic Corps, and fifty-eight bishops, including the Bishops of London and St. Alban's. "The mallet used was the same with which President George Washington laid the corner-stone of the Capitol of the United States, September 18, 1793."

That service proved to be the climax of Bishop Satterlee's earthly career. The following February he took cold on a journey, and pneumonia followed. He seemed aware that he was not to recover, and spoke of matters which needed consideration. The night before his death he asked for the Holy Communion. "The Diocesan Missioner, the Rev. W. J. D. Thomas, was in the house and consecrated the elements in the Chapel. Proceeding to the sick room he administered the holy Food to the dying servant of Christ, who after receiving said: 'Thanks be to God for His inestimable gift.' He blessed those who were about him, saying to the Celebrant: 'God bless thee, and keep thee, and protect thee, my son, my son; and thank

³² *Ibid.*, p. 360.

you for bringing me God's precious gift.' He fell asleep for a time. Upon waking he repeated the Ter Sanctus: 'Therefore with angels and archangels and all the company of heaven we laud and magnify thy glorious name; ever more praising thee and saying: Holy, Holy, Holy, Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. Amen.' These were his last words as he closed his career on earth, and our master builder passed into 'the city which hath foundations, whose builder and maker is God.' . . . The Bishop of New York, the Bishop Coadjutor of Pennsylvania and the Bishop of Tennessee took the service at the church. . . . The cablegram just received from the Archbishop of Canterbury to the clergy of the Diocese was: 'Deepest sympathy. Te Deum.' So this great hymn, which his lips had so often flung Godward from his buoyant soul, was now sung as Mother Church gave his quiet body her last benediction. At the grave the Bishop of Massachusetts read the committal service."³³ His body rests in the Bethlehem Chapel of the Cathedral.

Calvary Church under Dr. Satterlee certainly experienced what he called its "halcyon days." Its missionary zeal was tremendous. The Galilee Mission was started to save needy men. The parish stood fourth amongst all our parishes in giving to missions, and continued almost as good a record for years to come. The important decision was made to keep the church where it is. *The Calvary Evangel* carried the printed word where the spoken word could not always reach. Financially the Church was put on a sound basis through the establishment of Systematic Offerings. The Advent Missions looked out towards the unchurched. Prayer was the life of the parish, and literally hundreds of people prayed and worked daily for this center of Christian life.

It was part of his vision "that Calvary Church shall never leave the neighborhood with which it has been associated from the day that the surrounding street blocks were houseless fields; that it should once more become, what it was in the beginning, a free church; . . . that its opportunities for Church work in its present Parish limits are not only enormous today, but are growing in number with every succeeding year; that Calvary will thus have the

³³ *A Master Builder*, p. 405.

prestige of being one of the few remaining down-town churches of this growing city that stands in the neighborhood where it was first born into existence; and that its very eventful career from its cradle—so chequered in its strange vicissitudes, so redolent in historic associations, and so full of an almost romantic interest—will thus become an ever-increasing power as time goes on, exercising more and more, in future, that kind of spell upon all who live within sound of its chiming bells which always belongs to a venerable parish church.”³⁴

It is not too much to say that no man, in all these hundred years, has made a greater contribution to the fulfilment of that vision than he who saw it with his prophetic eye: Henry Yates Satterlee.

³⁴ *Year Book*, 1895, p. 30.

XIV

THE REV J. LEWIS PARKS

1896-1910

FOR some months the congregation had known that Dr. Satterlee was going to Washington. The Rev. William Stanley Emery, Vicar of the Chapel, took charge of the parish work in the interval, while a Committee of the Vestry, Messrs. Goodwin, Barton and Zabriskie, were seeking for a new rector. They reported on April 10, 1896, that they had looked into some fifty names, mentioning particularly the Rev. Dr. Chauncey C. Williams, of Augusta, Georgia; the Rev. Chauncey B. Brewster, of Brooklyn (later Bishop of Connecticut); and the Rev. Dr. J. Lewis Parks, of St. Peter's Church, Philadelphia. They said that Dr. Parks seemed to be the man to call. A week later, Bishop Potter having also expressed his approval, a call was sent to Dr. Parks, to come as rector at a salary of \$6,000. And he replied:

Philadelphia,
St. Peter's Rectory
April 29, 1896

To Messrs James J. Goodwin,
Oliver G. Barton and George Zabriskie, Committee
Gentlemen:

I hereby accept the Rectorship of Calvary Parish, New York, tendered me by you upon the occasion of your visit to Philadelphia April 20th. You reminded me that Calvary is a 'praying parish.' I thank God and ask your prayers.

In view of the representations of Bishop Satterlee that it would be of value to Calvary, that the new Rector should assume charge before the annual summer exodus, I have caused my resignation of St. Peter's to take effect May 21st, an earlier date than I should otherwise have chosen, and I shall hope D.V. to take duty with you Whitsunday the 24th. In the trust that God may increase us in wisdom, peace and in piety, I am gentlemen,

Your servant,

J. LEWIS PARKS¹

¹ *Vestry Minutes.*

The Vestry volunteered to pay Dr. Parks' removal expenses from Philadelphia; and gave him a reception of welcome when the parishioners had come back to the city, November 12, 1896.

James Lewis Parks was born in New York City in 1848, the son of the Rev. Martin Parks and his wife Georgina Clough Mabry. His brother, Leighton, who was to be the rector of St. Bartholemew's, New York, was born in the city in 1852. J. Lewis Parks went to St. James' College, in Maryland, and to the General Theological Seminary where he graduated in 1871, at the age of twenty-three. The same year he was made deacon, and priest the following year. First he went to the mountains of Tennessee for missionary work, and in 1875 was rector of Trinity Church, Winchester, Tennessee. He was called in 1880 to St. Paul's Church, Oakland, California; and was then for a short time rector of Christ Church, Schenectady, New York. In 1883 he accepted a unanimous call from Holy Trinity Church, Middletown, Connecticut, where Calvary's third rector, the Rev. Smith Pyne, had served years before. Hobart College gave him the honorary degree of S.T.D. in 1886. After some five years in Middletown, he went to St. Peter's Church, Philadelphia.

Dr. Parks came to Calvary "in the maturity of his powers. His sermons were models of exact thought, expressed in singularly lucid language. The range of his studies, both in theology and in general literature, not only in English but also in the classical and in the modern languages, was unusually wide. The theological writings of the Reformation and post-Reformation periods in England were peculiarly attractive to him, and he had them stored in his mind within easy reach for common use. Those who have been accustomed to hear him will not forget his familiarity with the Latin Fathers, and his apposite references to their works in illustration of his subject. He was gifted with a memory for exact quotation not often met with in any walk of life.

"Dr. Parks was impressed at the outset of his rectorship with the change in population which was in progress. In his first parish year book he wrote: 'Ten years hence, though the immediate vicinity should comparatively hold its own, the church will be left as an island in the midst of business and poverty.'

"Witty in speech, polished in manner, dignified in demeanor,



JAMES LEWIS PARKS
Tenth Rector of Calvary Church

Dr. Parks was always in social intercourse a gentleman of delightful courtesy. In the exercise of his pastoral office his tender sympathy made him peculiarly welcome.”²

The winter that Dr. Satterlee left Calvary, the Rev. Walter Hughson, his assistant Minister, began an annual service for students in Calvary Church. On January 16, 1897, after Dr. Parks' coming, it was held again; and the speakers were President Franklin Carter, D.D., of Williams College; Professor Woodrow Wilson, LL.D., of Princeton University; and the Rt. Rev. Henry C. Potter, Bishop of the Diocese. The present Bishop of Washington, Dr. Freeman, has told me more about this visit of President Wilson to Calvary, and said: "During the last illness of the late President Wilson, I was often at his house and by his side. One day I spoke to him of the unusualness of the situation: an Episcopal Bishop ministering to a Presbyterian elder, the son of a Presbyterian minister, and the oblivion into which these lesser discriminations sink in common loyalty to Christ. President Wilson then told me of the affection and respect he had for the Episcopal Church, and recalled a time when . . . he had been asked to attend a Church meeting in New York by Bishop Potter, and to speak. The meeting was held in Calvary Church. Dr. Wilson sat in his academic robes in the front pew, and at the time of the address, Bishop Potter walked down to him, took him by the hand, and led him up into the pulpit, from which he spoke. President Wilson said that it was the first time he had ever spoken in the pulpit of an Episcopal Church, and the graciousness of Bishop Potter's courtesy had remained always a pleasant memory." It will be remembered by those who know the Bethlehem Chapel of the Washington Cathedral that the war-time President lies buried not far from the tomb of Bishop Satterlee.

Dr. Parks considered missions as a "foremost interest" of the parish, and spoke of the number of different organizations for missionary work which it maintained. "Dr. Parks felt an enthusiasm for the Mission of the Church, and his service for many years in the Board of Missions was intelligent, painstaking and effective.

² *The Evangel*, March, 1912, p. 2.

Calvary, under his rectorship, was happily known for its hospitality to missionaries, foreign and domestic."³

In the February *Evangel* of 1902 it was announced: "There will be a daily noon-day Lenten Service in the Parish Church . . . beginning promptly at 12:25 and closing at 12:50. It is hoped that the people of the neighborhood, those dwelling in the houses, those who may be shopping, those who find their employment in the many large mercantile houses in the vicinity, will all feel themselves personally invited to attend these services. There will be two or three well-known hymns, prayers, and a word of help from the preacher."

In October, 1902, occurred the twenty-fifth anniversary of the consecration of the new Chapel on the south side of 23rd Street, though it was forty-three years since its founding. "On Sunday, October 23rd, the Rev. Benjamin Brewster, a former Vicar, officiated and preached. There was a large congregation in which were seen the faces of a number of old parishioners who had come long distances to welcome and greet their friend and pastor. Mr. Brewster took as his text the parables of the mustard seed and the leaven, and by them illustrated and emphasized the nature and power of the Christ life in the organized work of the church and its quiet and effective influence in the world. . . ."⁴

On October 31, eight hundred gathered with the Rt. Rev. William D. Walker, their former Vicar, for another service in celebration of the anniversary; he preached from St. Matthew 16:3, the verse about "the signs of the times," reviewed the Chapel's history and made some very wise suggestions about the future:

. . . God bless also the workers who shall labor here through rolling years. May prosperity crown their efforts. May all alike, priests and people, young or old, be mastered by one overwhelming, mighty passion—a burning, unceasing love for Jesus, a consuming, undying, longing for human souls. . . .

In the month of October, 1862, when a Deacon of only a few months service, the speaker was called to the charge of the then Calvary Chapel—an unchurchly building seating about 350 people—on the other side of

³ *The Evangel*, March, 1912, p. 2.

⁴ *The Evangel*, February, 1902.

this street. It was also his duty to serve as assistant of Calvary Church, under the late lamented and sainted Bishop of Western New York.⁵

Then Bishop Walker goes on to make some very helpful observations:

. . . I know, dear brethren, you will bear with me in offering some warning and helping counsel.

First—I must say in all frankness that I am convinced that one of the weaknesses of the church today is over-organization. The machinery is too abundant. . . .

Would I discourage the healthy emulation, the "provoking of one another to good works," of the many organizations—Reading room Association and Men's Guild, Knights of Temperance and Boys' Club, Benevolent Society and Missionary Organization? By no means, if the means and the end; if the methods and the spirit are without rivalries that are selfish, and without aims that are unspiritual. "Not I, but Christ,"—the epitaph Howard left to be cut on his tombstone—is the motto to be carved on the heart of your societies, on the hearts of all who compose them. . . .

Second—May I speak another caution? I would refer to the peril of the day in emphasizing the social side of Christian life and work. While good-fellowship is human, and while the brotherly sympathy which genial intercourse engenders is a factor in the disciple's work, yet there is a wall between the religion of our dear Lord and this worldly world. It is no thin partition of paper that separates the Christian man from the common life of men. He is a consecrated servant of Jesus Christ. . . . Religion can never be a patchwork of worldliness and piety.

I fear that there are too many efforts being made in the church to fuse this contradictory alkali and acid together to weld those eternal opposites. . . .

I recognize that recreation is an element in the sound strong life, as well as prayer. . . . But I contend that there is a golden mean in these phases of the recreative life, and contend that the danger is in exalting them to first place, and in their dominating all the nobler life and labor of man. . . . We need more meditative hours, more of the bended knee. It is only as our life shows this solitary, thinking, praying side in it, that we shall gain the wisdom and the power to do and counsel for God's cause. . . .

It is not the clergy only who should pray for help and blessing on

⁵ *Evangel*, December, 1898, Vol. II, p. 22.

their work. It is needful to all. There are some, nay many, I believe, of God's ambassadors who write their sermons on their knees as old Fra Angelico painted his pictures. If you would have the true heart with which to do work for your Saviour, you will never attend a Guild Conference, nor a Sewing Society, nor a Vestry meeting, nor a missionary discussion; you will never visit a poor outcast or a sick fellow-parishioner, or do any least labor in Christ's name, without going to His feet and asking His blessed guidance and His Holy presence. . . .

We cannot but feel that Bishop Walker laid his finger upon places of danger which were side-tracking the main object of the church: "over-organization," "machinery too abundant," "*if* the means and the end; *if* the methods and the spirit are without rivalries that are selfish, and without aims that are unspiritual," "religion can never be a patchwork of worldliness and piety," "danger in exalting (the recreative life) to first place." Did the long-time Vicar see these things creeping like weeds into his old field? Bishop Satterlee may have had the genius to "spiritualize all his mechanisms," but now the problem was to *keep* them spiritualized, to prevent them from becoming ends in themselves, unrelated to the parish as a whole, let alone the building of God's Kingdom in the world, and finally dead wood left on the tree for no better reason than that it had been there already for a long time. Bishop Walker's word is very pertinent to us, thirty-five years after. If the Church of our own day could disencumber itself of organizations which may once have had a function, but have it no longer, it might lift up its eyes to see the wonder of its opportunity in the world, and the inadequacy of the means it uses to meet the opportunity.

Bishop Walker's devotion to his old charge was unending. Some years after this, in 1916, when he was Bishop of Western New York, he sent \$4,295 to the parish, to be known as the William F. Niblo Fund, the income to be used for assisting the poor of the parish.

Soon after Dr. Parks' coming, the 23rd Street property which had been held in the name of the Missionary Association was transferred to the Corporation of Calvary Church, and for the first time the Vestry began to pay the salaries of all the various clergy of the parish. In 1899 a store was opened at the Galilee Mission, similar

to one Dr. Parks had had in his old parish of St. Peter's, Philadelphia.

At this time there were some seventeen organizations in the list of Calvary's activities, with thirteen more at the Chapel, and five at the Galilee Mission. In 1907 the Boy's and Men's Club, made up largely of Roman Catholics, was closed. An addition at the rear of the 22nd Street parish houses, a room which connected them with the Church and Rectory (called the Iron Room) was made in 1903; and the Sunday School room on Fourth Avenue was made into a gymnasium. In the parish house the rector started work for young men and girls, classes for printing, leather work, etc.—“something to keep alive the interest of the young in Parish work and to prevent their going to other parishes.”⁶ It is tragic to notice how often, when a parish feels itself slipping down hill, it manifests its fears in nervous preoccupation with increasing or improving its physical equipment, or with the attempt to provide something to amuse and interest the young people.

The outstanding event of Dr. Parks' ministry was the consolidation of the Church and Chapel. The neighborhood to the east was changing rapidly. The Chapel found itself facing a deficit of some \$3,000. And the church at large was beginning to outgrow the feeling of class distinction which had brought about the creation of chapels half a century before. The Rev. Dr. Floyd Tomkins has put all this very well:

The Church in the fifties in all large cities, (he said in 1911)⁷ was possessed of a spirit which seems to us as we look back upon it somewhat narrow, but which really was an indication of the first throbs of that philanthropy which, in both church and society, is now wielding so beautiful an influence. The idea was to have a church where the poor could go and feel at home. And while looked at in one light this seems like a “lady bountiful” spirit, it was really not so intended, nor was it the expression of any such feeling.

The same lack of a delicate perception which kept so many people in our loved land from recognizing at that time the evils of slavery, kept them also from recognizing the oneness of all men in Christ and His

⁶ *Vestry Minutes*.

⁷ *Year Book*, 1911, p. 209.

Church without regard to wealth, or education, or position, or color. Consequently, nearly all the large churches in New York had chapels for the poor. These chapels did a glorious work. No history can tell, for it will have to be revealed at the latter day, how much comfort and strength and life came to multitudes through the ministrations of Bishop Walker when he was in charge of Calvary Chapel. . . .

But the Church began to grow out of this idea of a separation between rich and poor, and grew out of it just as there came to be a recognition of true charity work in the world at large. The coming of Dr. Rainsford to St. George's with his broad conception of one Church for all; the birth of the "Organizing Charity" idea—"not alms, but a friend"—and its struggle for existence; the starting of the Relief Department in Calvary Church, and many other things, were the signs, as we look back upon them now, of a newer and healthier conception of church life. It had to come gradually, but it came surely. No church today would think of having a chapel within a few blocks of itself where the poor might worship. The inevitable result, therefore, has come to many churches in New York, and it came to Calvary Church. It was a bold act, and demanded courage and consecration on the part of rector and Vestry, when Calvary Chapel was united with Calvary Church, and the old property, hallowed by many associations, was sold. But the natural grief of those who loved the old associations, was more than met by the beautiful spirit manifested by the people of both congregations as they came together in the Mother Church and mutually learned to know and love each other.

At the Vestry meeting of January 9, 1902, it was "Resolved that Calvary Chapel be closed when it can be wisely done." Some of the Chapel congregation, hearing of this, sent a written protest in March, signed by 268 people. Dr. Parks told the Vestry about the large building which the Church of the Incarnation was about to build at 31st Street and First Avenue, and spoke of the drift eastward and northward of the old Chapel congregation. Mr. Aldrich reported to the Vestry that Bishop Satterlee *strongly* advised the closing of the Chapel. There were letters for and against, for deep sentiments and loyalties were involved. Mr. Daniel Huntington was opposed to having it closed. In April a committee from the Vestry was appointed to confer with the people of the Chapel, at their request. For two years the matter dragged on. In April, 1904, it having been re-

ported that the work of the Chapel was causing a deficit of about \$5,000 a year, with \$4,000 of special repairs needed that summer, Mr. Zabriskie moved that the Chapel be closed for the summer, and the congregation invited to attend the Church. Mr. Whitlock alone voted in the negative. The rector was thereupon authorized to arrange for the closing of the Chapel or such portions of it as he considered necessary, after May 1, 1904, and to supply free sittings and pews for the congregation of the Chapel, in the Church. A letter was prepared for the Chapel congregation:

April 21st 1904

The Rector, Wardens and Vestrymen
to their Brethren Worshipping at the Chapel.
Brethren—

At a meeting of the Vestry held Monday the 18th inst., it was resolved that Calvary Chapel be closed during the absence on leave of the Rev. Mr. Turner, the Vicar, and that the Rector, Wardens and vestrymen cordially invite the Chapel congregation to worship with them in the Parish Church during the suspension of the Chapel services.

In accordance with the above resolution we extend to you a cordial invitation to worship in Calvary Church, earnestly assuring you of the pleasure it will give us to welcome you here.

Except at the eleven o'clock service, Calvary Church is wholly free and the worshipper may seat himself at his pleasure in any pew. At the eleven o'clock service, the ushers will seat the Chapel congregation in pews that are owned by the Parish and unrented. These unrented pews are scattered throughout the entire church, and are sufficient in number to accommodate the chapel congregation. . . .

The Vestry prays that this, their loving invitation may commend itself to their Brethren of the Chapel, and that the united worship of the parish may be blessed to the spiritual life of all parishioners.

For the Vestry,

J. LEWIS PARKS, *Rector*
OLIVER G. BARTON

The Evangel article which published this letter, added:

The letter of the Vestry does not state the reasons which have led to their actions. Were these reasons examined, they would be found at once spiritual and financial, the spiritual being in the Rector's opinion the most weighty. . . .

They prepared letters for individual members of the Chapel congregation in this form:

The Rectory

April 21st 1904

My dear Mr. —————

Believing it will be to your comfort to have a fixed seat in the Parish Church during the time the Chapel is closed, the Vestry have assigned for your use . . . sittings in pew No. —; and on asking for this pew the ushers are instructed to show you and your family to the same at the eleven o'clock Sunday morning service. In case you should prefer other sittings or need a larger number than those assigned, I shall be very glad to consult with you, and as far as possible make the changes you desire. . . .

Believe me faithfully

Your affectionate friend and Pastor

J. LEWIS PARKS ⁸

The next month it was reported that 350 seats had been assigned in Calvary Church to the congregation of the Chapel and only six declinations had been received from the Chapel people. The rector said he had received many pleasant letters from members of the former chapel congregation saying they had been kindly and fairly treated. He felt that the present situation was very encouraging and that the influential members of the Chapel were now coming to Calvary Church.

The rector made a report September 20th, 1904:

During the summer the arrangements made for the Chapel congregation have worked satisfactorily. The Chapel parishioners have attended the church with gratifying regularity and in normal numbers. The communions show a marked increase while the Friday evening congregation has trebled and quadrupled in size. There is reason to believe that the real worshippers of Calvary Chapel, almost without exception, have accepted the invitation of the Vestry to united worship. Your committee congratulates you upon the success of this experiment, greater than could have been expected.⁹

The convictions of the Bishop of the Diocese are particularly interesting, as shown by the following extracts from a letter from Bishop Potter, of September 2, 1904:

⁸ *Evangel*, Vol. 16, 1904, p. 34.

⁹ *Vestry Minutes*.

. . . My conviction as to the relative value of chapels and work apart from a Parish Church have not differed since I preached a sermon at the consecration of Grace Chapel in East 14th Street about 1874. . . . I refer to it because I believe that Grace Church, when it built Grace Chapel in 1845 really initiated the policy of chapels, which has so widely prevailed since then. But it was a vicious policy and had in it the essential fallacy of the spirit of caste. Our Roman brethren . . . have services for different classes of people at different hours, but they are all in the same church. And St. George's Church never did a nobler or more Christ-like thing, than when it abolished the chapels, which it had largely multiplied, and concentrated its great work in the Parish Church. All that you say in your admirably reasoned letter, is unanswerably true and the changes in your neighborhood have brought you to a point at which I think the concentration of your work in the Parish Church will be both timely and effective. . . .¹⁰

The Vestry decided that the proceeds from the sale of the Chapel were to go to the Endowment Fund of the Parish. The building was sold a year later for \$79,000 to Morris H. Pettigor; the Chapel organ was sold for \$300 to the Rev. Dr. Strader of St. George's Chapel, Williamsbridge, the pulpit and gas fixtures being added as a gift. The font was given to the Bishop Coadjutor for his disposition; the old bell from the chapel was given to Bishop Satterlee at his request; and the memorial windows from the Chapel were removed to the west end of Calvary Church. . .

Th rector summed up the facts of the closing of the Chapel in a letter published in the *Evangel* of November, 1904:

. . . Calvary Chapel has been closed. . . . Dear friends, the closing of the Chapel was at the cost of the feelings of Rector and Vestry, was not without searchings of heart and found its possibility not so much in necessity, as in the dear hope that brethren heretofore a bit separate from our main Parochial life would be brought into close touch with Rector and Parish Church, and so contribute of their spiritual gifts to the common edification.

. . . Retrenchment was an imperative necessity. . . . Where shall retrenchment be attempted? That question the Vestry answered as they did, for the following reasons.

To begin with, the quarter of the city in which the Chapel stands,

¹⁰ *Vestry Minutes.*

has for years been undergoing a social change; the population has changed in race and religion. The Protestant element to whom the Chapel was intended to minister has steadily dwindled.

. . . Turning now to the Parish Church, changes many and important are apparent. The Church becomes more and more downtown. As a consequence, the pew rentals shrink. There are still impressive congregations. Seating twelve hundred, the Church is used on a winter Sunday by perhaps a thousand worshippers, account taken of all the services. But the Church owns at the present almost two-thirds of the pews, and therefore, it was a plain suggestion of wisdom that our brethren of the Chapel should be invited to cast in their lot with us, and find in the Parish Church, their religious home.

Thus, if as so commonly happens in moral questions, natural necessity drove the Vestry to a consideration of this problem, the spiritual aspect was never lost to view; it was deemed that the interests of our Chapel brethren could be amply met, and it was and is sincerely believed that their presence with us will redound to our spiritual advantage, while it will not be immodest to hope that they in turn may benefit by partaking of our Gifts. At least no man can gainsay the ideal: "The rich and poor meet together, the Lord is the maker of them all." . . .

Brethren will kindly believe me

Their affectionate Pastor

J. LEWIS PARKS

The Rectory, October 30, 1904.

The altar from the Chapel and part of the reredos were brought to the Church and installed in the south transept which was turned into a memorial chapel, the Chapel of the Holy Cross, the gift of Mr. and Mrs. George Zabriskie as a memorial to their daughter, Helen Romeyn Zabriskie. This chapel was arranged for daily services, early celebrations of the Eucharist, and occasional services of other kinds. Mr. and Mrs. Zabriskie panelled the baptistry as well, and gave a new font as a memorial to their son, Reginald Zabriskie.

Mr. Zabriskie made a report on church law with regard to vestrymen in the autumn of 1905; in accordance with which the number of Calvary's vestrymen was increased to nine, and the terms of office of the church wardens changed so that one warden should be elected annually, and one-third of the Vestry were to be elected each year, to hold office for three years.

New vestrymen in Dr. Parks' time included Charles J. Nourse, Jr., for many years a member of Calvary Church, vestryman for four years, who "gave liberally of his time and his means—always faithful to duty and revered by all"; and Herbert B. Turner who died in office in 1903, of whom it was said, "Much is due in this Parish to his wise and useful service as member of the Vestry and of other parochial organizations and as a teacher of the Bible. . . . His candor, gentleness and unselfishness drew to him the affection of those who had the happiness to be associated with him. . . ." Robert Endicott served for fourteen years, and was Clerk for four; J. Philip Benkard, fourteen also; Dr. Bache McE. Emmet, seven; George W. Riggs for one year; and Charles Le Boutillier for seventeen.

It was in 1902, during Dr. Parks' rectorate, that Henry Parish, Jr., began his thirty-four years of official service to Calvary Church, serving twenty-one years as Vestryman, thirteen more as Warden, and during six of which he was Treasurer as well. He has ever been devoted to the highest interest of the parish. In 1906 Blair S. Williams began his notable service of thirty years as Vestryman, during twenty-five of which he also was Treasurer of the Church. Both these gentlemen are, happily, in active service at this centennial time.

When the Chapel was closed, its organist for fifteen years, John H. A. Sansom, resigned. "By his kindly and sweet-tempered character he has infused into the members of the Choir a devoted interest in the work, resulting in giving to the Chapel the best music it has ever had."¹¹ At the Church, the organist was now Lacey Baker, who succeeded Clement Gale in 1900, and served for nine years; he was honored by being made a Fellow of the Guild of Church Musicians, in England, a guild of mediæval origin then recently revived.

In 1901 the Vestry advanced the rector's salary to \$7,000. But that year he spoke to them in meeting "about the decrease in the yearly church receipts on account of people moving away from the locality of the church and from other causes, and on account of the decrease in pew rents. He stated that he hoped ultimately to have Calvary Church a free church with a Parish House large enough to accom-

¹¹ *Vestry Minutes.*

modate both the church and chapel. . . ."¹² Between 1897 and 1906 receipts from pew rents had decreased from \$16,000 odd to \$9,882; and the Systematic Offering from \$21,834 to \$13,000 in 1906. But the endowment fund was growing, and the year before Dr. Parks left, it amounted to \$252,700.

The Vestry reviewed the ten years of his ministry in May of 1906:

The coming of Whitsuntide completes ten years of the Reverend Dr. Parks' rectorate. During this period the responsibility and the toil which at all times are incident to the direction of a large parish have been multiplied in this parish by conditions peculiar to the time and place. The habit of migration from one temporary abode to another has become more prevalent, and at the same time one section of the parish area has become the seat of business while a large part of it has become occupied by strangers of various kinds to whom the teachings of our faith are unacceptable. This instability of the population has made the work of the clergy at once more arduous and less encouraging; while the same changes have deprived the parish of much of the financial support upon which it formerly depended. The Rector has met these conditions with courage, energy, resource and wisdom. He has initiated or has carried through such reconstructions of the parochial organization as adapt it efficiently to maintain under its altered circumstances the spiritual and philanthropic ministrations of the Church. The growth of parochial activity is marked by the extension of the Parish House from one building into a second; by the establishment of a second gymnasium (in addition to that in 23rd Street) in connection with it, and by the appropriation of a third house adjoining the Parish House to take the place of Calvary House as a residence for the assistant clergy and the lay workers.

The two congregations of the Parish Church and of Calvary Chapel have been happily amalgamated into one and the whole body of the parishioners are united in common worship and in common work. The Parish Church has been embellished by redecoration and by other improvements and a vestibule to the north transept has been built.

The Parish Funds have been so augmented as to produce an income which with some concurrent economies in expenditure enables the Parish to carry on its work without material diminution.

The Endowment Fund aided to the extent of \$79,000 by the proceeds of sale of the Chapel has risen from \$78,673 to \$235,209. The Mission House property which ten years ago was under mortgage by \$55,000 has

¹² *Vestry Minutes.*

been cleared of debt. The judicious management of the Olive Tree Inn, the Coffee House and the Tea Divan has produced returns which have been of great value to the Parish.

As pastor of the congregation the Rector has not failed to give his faithful diligence always so to administer the doctrine and sacraments and the discipline of Christ as the Lord hath commanded and as this Church hath received the same. He has constantly preached the Word of God to the edification of the people; he has taught the children, has comforted the sorrowful, ministered to the sick and the dying, counselled the troubled and has not neglected the poor. Under his earnest inspiration the interest and the efforts of the parish have not been confined within our own borders but have gone out to the various tasks of the Diocese and of the whole Church.

The Vestry record their thankfulness to Almighty God for His goodness to this Parish during these ten years of the Reverend Dr. Parks' rectorate; and their gratitude to their Rector for his devoted service to the Parish; and their prayers and affectionate wishes for his usefulness and happiness in all the years that lie before him.¹³

At the time of Dr. Parks' tenth anniversary, the matter of the old Trinity mortgage of \$18,000 came up again. The last agreement had been made in 1886, and Trinity requested some action regarding its renewal as it was on the point of expiration. The Vestry thereupon moved that the Agreement be renewed for twenty years and executed in the same manner as the last renewal. Four years later this mortgage was finally and completely lifted, which for sixty-five years had been an unsettled problem in Calvary's life. At the Vestry meeting of April 4, 1910, word came that Trinity Church discharged the mortgage of \$18,000 originally made by Philip R. Kearny to John Watts de Peyster, dated November 29, 1845, and assigned by John Watts de Peyster to the Rector, Church Wardens and Vestrymen of Trinity Church by assignment, Trinity having held it ever since, without charging any interest, "as a safeguard for the protection of the property." In the *Book of Remembrance*, this final generous act of Trinity is made a matter of special appreciation: "Calvary Church bears witness to the generous aid, and gift of Trinity Church in cancelling a mortgage of \$18,000 held on this property for many years. May this gracious act ever be held in

¹³ *Vestry Minutes.*

remembrance." We remember for all time the "gracious act"; and cheerfully take our leave of the mortgage.

If it is true that in Dr. Parks' rectorship there appeared to be less visible fruitage, we must remember that he bore the brunt of the radical changes in the parish which were to leave his successors freer to work with the Church as the one center of parish life, with only its one outreach in the mission work on the East Side. Such changes are always wearing upon all concerned in them, and we must feel for Dr. Parks in those trying years. He began to center as much as possible in the Church and the Parish Houses on 22nd Street. "In parochial strategy he soon came to adopt the principle of concentration. He brought about the consolidation of Calvary Chapel with the parish church, believing that as the conditions which demanded a separate chapel had ceased to exist, a sound, economic and religious policy required that the two congregations should be combined in one. The settlement of clergy and parish workers at Calvary House in 22nd Street near First Avenue, was transferred to the Parish House adjoining the Church. Funds derived from the sale of the disused properties were added to the endowment. Galilee Mission, after several years of earnest effort, was turned over to the Salvation Army, as a body better adapted to the peculiar work of the Mission than ordinary parochial agencies. This policy of concentration has been an important element among the causes which have contributed to keep the church upon its old site, and to perpetuate its usefulness."

Dr. Parks' "experience in the General Convention as deputy from dioceses in which he had previously lived, his skill in debate, and his celerity in the despatch of business, led to his being elected a provisional deputy from the diocese of New York in 1901, and a deputy to the Conventions of 1904, 1907 and 1910. His knowledge of the Canon law led to his employment in the last two Conventions as secretary to the Committee on Canons. In the Conventions of the Diocese he soon took, and always retained, an influential position." *

The Vestry was aware that all was not going well with the parish, and while appreciating all the extenuating circumstances, and the

* *The Evangel*, March, 1912, p. 2.

valiant efforts of the rector to turn the tide, they sincerely believed that a change in leadership would be desirable. They sought counsel of the Bishop, who wisely advised them to approach the rector directly in the matter.

The Calvary Evangel of October, 1910, carried the announcement that "The Reverend Dr. Parks has resigned the rectorship of this parish from the first of October, and the vestry have accepted his resignation. He came to us fourteen years ago, and has served the parish with diligence and fidelity. He had already, when he came, gained distinction in the Church, and while he has served this parish he has filled with conspicuous ability many offices in this diocese and in the Church at large. The Church in this diocese and in the nation may still enjoy the benefit of his learning and his long experience; for at the request of the Vestry he has accepted the title of Rector Emeritus of this parish, in virtue of which he will sit in the diocesan convention, and he will continue to be eligible to the General Convention and to any offices and duties in its gift or in the gift of the Diocese. He has also accepted the stipend which the Vestry offered him for life. The whole parish will unite in wishing for him a long and useful and happy life."¹⁴

A period of illness followed after his resignation in May, and during the summer he lost his second son, John Waring Parks, on July 26 after only a short sickness. He had been active in the work of the church, as an usher, "a teacher in the Sunday School, and an associate in the Men's Club and in other organizations. . . . The sympathy of the parish has gone out to his wife, and so recently his bride, and to his parents and family. . . ."¹⁵

Two years to the very day after the Vestry's decision that there should be a change in the leadership of the parish, Dr. Parks' life went out: he died at his home in Brooklyn, February 18, 1912. "We shall not forget," wrote Dr. Sedgwick, his successor, "the evening of the 18th of February, 1912. It was Quinquagesima Sunday. We were about to enter the chancel for a service which moved us all profoundly when we were suddenly notified that Dr. Parks was dead. It was an unusual service telling, by music and story, of the mission

¹⁴ *The Evangel*, Vol. XXIII, October, 1910, p. 2.

¹⁵ *Ibid.*, p. 2.

and sorrow and death of our Lord. The announcement was made to the people when the church was sombre with the lowered lights, after the music of the passion had been sung. As we bore witness to the life of the Master, as truly also did we bear witness to the life of His servant who, for fourteen years, had ministered with power and faithfulness to this parish.

"I had first known Dr. Parks," continues Dr. Sedgwick, "in 1887 in Middletown, Connecticut, when I was studying for the ministry. For three years I taught in his parish; the present rector of St. George's was in my class. I was also a lay reader there. Later, after my ordination, Dr. Parks asked me to come to St. Peter's, Philadelphia, as his curate. This made me feel that he cared for me as I cared for him and I was sorry not to be able to go. To enter into his labor at Calvary is as the student carrying on the work of his master. Dr. Parks was a scholar. The accuracy of his knowledge brought conviction. He was eloquent of expression, and his range of learning was wide. With all, he had a tender heart and comforted the people with his gentle sympathy. His name holds an honored place among the rectors of Calvary Church."¹⁶

His funeral was held in Grace Church, Brooklyn Heights, Tuesday, February 20. "There was a complete absence of display, the service being one of quiet dignity and solemnity. The Bishop of New York, Dean Grosvenor, Rev. Dr. Harry P. Nichols and the Rev. Walker Gwynne were in the chancel and officiated. A number of clergy from Manhattan and other places were also present, including the rector of Calvary Church, New York, and a delegation from the Vestry of that parish. Interment was in Kensico Cemetery. Dr. Parks had declined to accept the rectorship of the Hampton parish in Virginia and had accepted a lectureship in the General Theological Seminary."¹⁷

The Churchman said of him, "Dr. J. Lewis Parks who died last Sunday of pneumonia at his home in Brooklyn, was for many years a conspicuous figure in the councils of the church both in the diocese and in the General Convention. . . . His keen wit, brilliant dialectic and mastery of parliamentary procedure, soon marked him out as a

¹⁶ *Year Book*, 1911-12, p. 5.

¹⁷ *The Living Church*, March 2, 1912, p. 603.

leader. The large part that he bore in the legislation of the Church in regard to marriage and divorce at Boston, and in the debate on the title-page of the Prayer Book at Cincinnati are still fresh in the memory of all who shared in those momentous discussions. At the diocesan convention of New York last November, he took an active part in the discussion on the arbitration resolution and showed the capacity to stand alone for what he regarded as Christian statesmanship."¹⁸

An instance of Dr. Parks' kindness was told by the Rev. Thornton F. Turner, his assistant. "I was in charge of the parish, and Dr. Parks at Cap-a-l'Aigle, Canada. In my letter to him one morning I mentioned Mr. Bache Whitlock's gradual failing, and told him of a trouble of my own, which indicated a somewhat run-down condition. Coming into the vestry on Thursday to put on my vestments for nine o'clock prayers, I found the rector. He was just off the sleeper. To my surprised inquiry he said: 'I have come down to see Mr. Whitlock and to relieve you. You must go off on your vacation at once.' This shows the heart of the man."¹⁹

Dr. Parks was the fifth rector of Calvary Church. His picture hangs, with that of the other rectors as far back as Mr. Southard, on the walls of the choir ambulatory just outside the church, where his keen, intelligent face, with a touch of sadness in it, gives index to him and to his ministry. It would have been hard for any man to succeed Dr. Satterlee, and it was especially hard for one who evidently did not have his unusual human touch. But let us never forget that under him there did come a further strengthening of the parish for work to follow. Retrenchment of some kind was inevitable, and upon him the onus of it fell. The union of the Church and Chapel was more than a *tour de force* made necessary by declining resources: it was also the recognition of the spiritual principle which Bishop Potter so clearly enunciated.

¹⁸ *The Churchman*, February 24, 1912, p. 248.

¹⁹ *Year Book*, 1915-16, p. 159.

XV

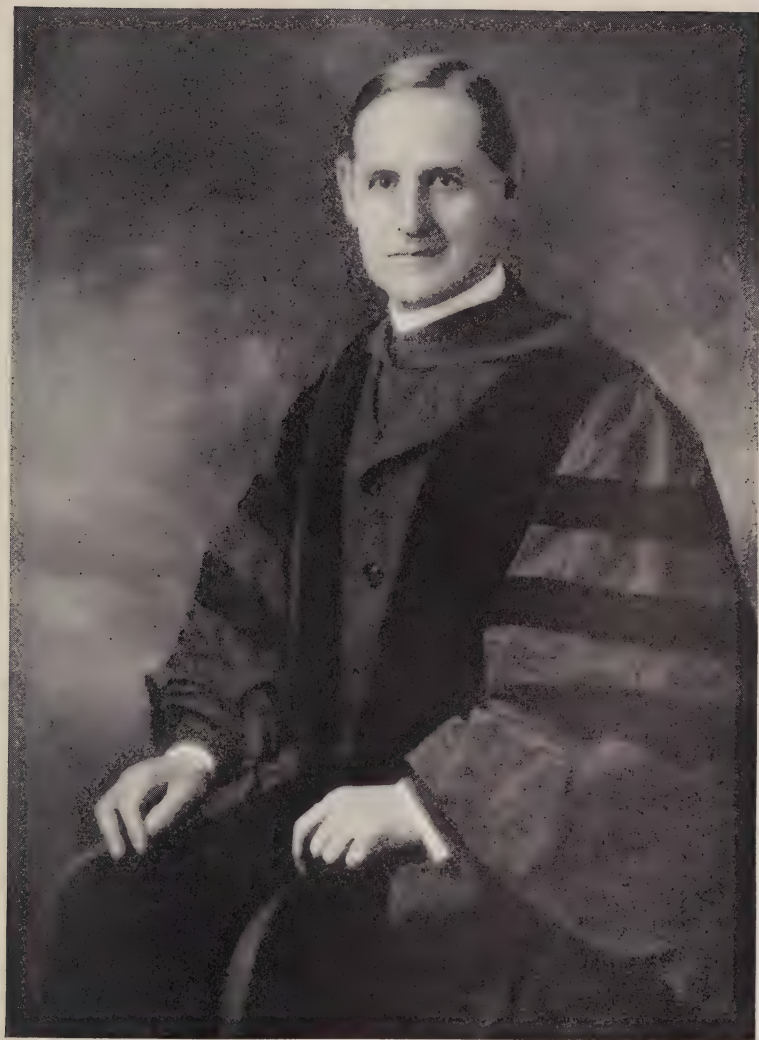
THE REV. THEODORE SEDGWICK

1911-1924

DR. PARKS' resignation was presented in May of 1910, and took effect the following October. Meanwhile the Vestry was seeking earnestly for a leader to take up the task where he had laid it down. They said that they were "mindful that, first of all, the rector of Calvary must minister to our own congregation; that he must be also an evangelist throughout the parochial area which is assigned to this church; and finally that in the city and in the diocese he must bear the part which his predecessors have borne with so much distinction and usefulness." Many names were suggested, and some twenty men were thoroughly considered. At the December meeting the committee reported that they were ready to recommend the calling of the Rev. Theodore Sedgwick, rector of the Church of St. John the Evangelist, St. Paul, Minnesota. They said, "the Bishop of New York (Dr. Greer) has especially approved this selection."

Mr. Sedgwick's ministry in St. Paul had been a notable one. He had taken a parish of four hundred communicants, and increased it to eleven hundred. The Sunday School had grown from about thirty to four hundred. A new church had been built. The parish paper was distributed widely beyond the borders of his own parish. His work with men was especially strong. One summer he gave his vacation to working in missions in Wyoming. He had the qualities which later drew him to so many in New York; enthusiasm and sincerity, friendliness and sympathy, tireless interest in all sorts and conditions of men. He was a natural choice to undertake the difficult task which confronted any man who should attempt to lead this parish at that period in its history.

He was born in Stockbridge, Massachusetts, the son of Henry



THEODORE SEDGWICK
Eleventh Rector of Calvary Church

Dwight and Henrietta Ellery Sedgwick, the family having been long a distinguished one in Massachusetts. But he spent much of his boyhood in New York City. The family were Unitarians, and attended All Souls Church, just one block south of Calvary on Fourth Avenue. I have heard the story that, as a child, the future rector of Calvary would steal into this church to look at the old red windows and the fascinating snake in one of them with the piercing red eye. He prepared for college at Adams Academy, Quincy, Mass., and graduated from Harvard in 1886. After a year and a half in railroading, he decided for the ministry and prepared at Berkeley Divinity School, Middletown, the institution which gave him his Doctor's degree, in 1912.

An article appeared in *The Churchman* at the time of his election as rector of Calvary Church, which is as follows:

THE NEW RECTOR OF CALVARY CHURCH, NEW YORK

If the Rev. Theodore Sedgwick accepts his election as rector of Calvary Church, New York, he will return to the diocese which he left about fifteen years ago and to a type of work for which his training and experience have admirably fitted him. For he is one of the unusual company of young men whom the Rev. Dr. Rainsford gathered about him, for longer or shorter periods, on the clergy staff of St. George's church during his twenty-two years of service. As was natural for the son of a well known Massachusetts family, Mr. Sedgwick took his university course at Harvard, receiving his B.A. with the class of 1886. He studied theology at Berkeley under Bishop Williams. Upon his ordination to the diaconate in 1890, he became one of the junior curates at St. George's. The next year his old teacher advanced him to the priesthood. Mr. Sedgwick's record at St. George's was unusual. He displayed such rare constructive and executive ability that Dr. Rainsford was loath to part with him. As a result, he served on the staff for more than four years, instead of the usual two years, for which the assistant clergy usually came. Not a few of the manifold activities of St. George's during the years 1890 to 1894 were the result of his creative touch. When in the latter year, he left to become rector of St. John's Church, Williamstown, Mass., Dr. Rainsford wrote of him: "My able and faithful assistant, the Rev. Theodore Sedgwick, has resigned from St. George's staff. . . . For four years he was my right hand. By patience,

perseverance and very great tact, he drew together and kept together the younger boys of the church as they have never been drawn and kept since I have been its rector. Our flourishing industrial school was practically his idea."

After six years at Williamstown, with its opportunity for study that had been impossible at St. George's, Mr. Sedgwick was called to the Church of St. John the Evangelist, St. Paul. Here he has rounded out a decade of efficient service for the church and the community. The parish has been greatly strengthened, until now it is one of the most vigorous and progressive congregations in the Northwest. It has set the pace for the whole diocese in its offerings for diocesan and general work. Mr. Sedgwick's good work has been recognized by the diocese, which has elected him a member of the Standing Committee, a deputy to the General Convention and a delegate to the Missionary Council of Department VI. He has also served for some time as dean of the convocation of St. Paul. Mr. Sedgwick was elected a member of the Board of Missions by the General Convention of 1904. As a member of the Standing Committee on Domestic Missions, his knowledge of Western conditions and needs was most valuable. Last October he was chosen to be the clerical representative of Department VI on the reorganized Board of Missions.

In a letter which accompanied the call, the Vestry said to Mr. Sedgwick, "You are not ignorant of the church and its situation; nor of the work to which you are called, or the opportunities which it offers. . . . It is an arduous task, but it is worthy of the best effort of the servant of God."

He came to New York and spent two days "examining the state of the parish, its church and plant, and the work actually going on." Then he returned home to consider the call. His answer follows:

St. Paul, Minn.

Jan. 2, 1911.

To the Vestry of Calvary Church
in the City of New York.

Gentlemen:

Your letter of December 3rd last, inviting me to accept the office of Priest and Rector of Calvary Church, was duly received. I have allowed a month to intervene before giving an answer to this call with which you have honored me that I might have time to consider carefully the conditions attached to so important an office.

I believe I understand them, and I appreciate that the task is difficult. Relying on your cordial cooperation, and with great faith that God will lead us to do a work of large and efficient service for the neighboring population, and for the city at large, I will gladly accept the rectorship of this church and parish.

The history of Calvary has been an illustrious one, and I feel very humble in undertaking this work, but it shall have the best that I have to give to it, and I pray God that he may bring my share in it to a good end.

I will enter upon my duties on St. Mark's day, April 25th next, and desire to occupy the rectory sufficiently in advance of this date to enable me to settle my household.

Thanking you gentlemen, for the frank way you have met me, which has drawn me to you, and for your willingness to give me your cordial support.

Believe me to be

Very faithfully yours,

THEODORE SEDGWICK.

In a personal letter to them, which accompanied his formal acceptance, Mr. Sedgwick told the Vestry that "the main thing in helping me in my decision has been the fine attitude with which you as a Vestry have met me. Your open, frank, cordial expressions of loyalty to a leadership in the things of God . . . have touched me deeply and have come home to me with compelling power." He said that he expected to "get the work well in hand before the summer and be ready for effective service in the fall." The rectory was thoroughly overhauled, and the very narrow windows in the second story front room were enlarged in order to admit more sunlight; this was the more important for there were young children in the family. The youngest child of the Sedgwicks, Charles, was born in the old rectory, and is said to have been the only child ever born in that house.

The new rector was installed at a special service on St. Mark's Day by the Suffragan Bishop of the Diocese, the Rt. Rev. Charles Sumner Burch. A service of the Holy Communion was held at eight o'clock, at which Mr. Sedgwick made an address, paying tribute to his predecessors and mentioning with affection the Rector Emeritus whom he had known for some twenty-four years, and asking for

the prayers of the people in meeting the responsibilities which rested on him. The installation took place in the afternoon. The Rev. Richard Waverly Baxter who, with the Rev. David Bowen, had maintained the services of the Church while it was without a rector, read the opening portions of the service; the Rev. Dr. Slattery, rector of Grace Church, read the first lesson; the Rev. Dr. Birkhead, rector of St. George's Church, the second lesson. Bishop Burch preached the sermon, and Archdeacon Nelson read the rest of the Evening Prayer. The Wardens, Messrs. James J. Goodwin and George Zabriskie, presented the keys of the Church to the new rector.

"On that St. Mark's Day," Mr. Sedgwick wrote afterward, "when our faithful, good and generous senior warden, James J. Goodwin, gave me the keys of this church, Joseph H. Choate, whom I had known since boyhood days, and who was present at that service said to me, 'When are you going to move uptown, and become our neighbor?' I said to him, 'That might happen after my ministry was over, but I have come to keep this church where it is.'" Mr. Sedgwick said that he noticed the crowds that passed the door of the church, and asked himself how the church could persuade them to come in. "Business about us is full of great activity," he said, "and it has brought the church great opportunity. . . . We must do more on week-days than we have done in the past. . . . We are on the lines of travel. . . . I am not a prophet as to the future, but I have a clear enough vision to see that Calvary has a much greater work awaiting her than she is now doing. May God give us the strength to do it, and the ability to adapt ourselves to the conditions under which it must be done."

One way to bring in people was to make sure of a welcome to those who came. In order to maintain the wonderful spirit of the parish, which Mr. Sedgwick said was so largely due at that time to the work and inspiration of the choir, "we believed in giving a welcome to all who came here to worship. In the olden days this was not done. It was a family church, but New York is now filled with lonely careworn people, who feel lost in this multitude. A welcome hand at the door has brought many a one into the church and cheer to those who thought no one cared." His habit of receiving people

in the porch of the church is so natural a way of coming into direct touch with them that it is surprising to find any churches in this great city which do not avail themselves of it. In Calvary it has continued to be one of our most helpful means of knowing better both our own people and the strangers within our gates.

Another way was to go out into the highways and lanes of the city. "On my second Sunday," Mr. Sedgwick said, "I asked our faithful and loyal choir if they would go with me to the front of the church before our evening prayer, and hold a short service to stay the passer-by, that I might tell him that the church was open to all; and ask him to come in. It was a joy to see the response. No sooner had we done this than thirty churches . . . followed our example. Dean Rousmaniere wrote me from Boston with gratitude of their success at the Cathedral Church. You looked at me a little askance and wondered what I would do next. But, my friends, something had to be done, for when I came the choir was larger than the evening congregation." And he tells the story of how a frail woman stopping for the little out-door service, and seeing people drink from the cold water fountain, thought of a son who had gone wrong through drink, and was minded to endow the fountain as a protest against strong drink; a few months after, as she lay on her dying bed, Mr. Sedgwick administered Communion to her, and after the service she drew from under her pillow a thousand dollar check, and said, "This is to endow the fountain of cold water for all time. She had but fourteen hundred dollars in the world, but her other son had agreed with her in this plan." Fifty dollars a year was provided in this way, in memory of Matilda Jane Vickery.

These services in front of the church continued throughout the warm weather. Occasionally they marched out to Madison Square and held service there. The full choir went along, the clergy were in vestments, and members of the Vestry and congregation followed. Mr. Sedgwick tells of a man who said he had been stopped by the service when he was on his way to a gambling dive, and he came back to the church, opened a Prayer Book for the first time in forty years, went home and threw his pack of cards into the fire.

Yet a further way to serve the neighborhood occurred to the new rector. "I had not been here long," he says, "when I saw young

women come out of the office buildings at the noon hour, roughly jostled at the delicatessen stores. Some bought their sandwiches, and went back to the offices to eat them. They had no place to go. They could not like the men stand on the street. We opened our lunch club. I asked the women to enter it through the church. Some stop to rest, some to pray. . . . One woman wrote me she had suddenly been forced to earn her living. The poor food that she could afford undermined her strength, she was about to give up when she found the lunch club. It was the stay that enabled her to go on, and support her mother." The club opened November 13, 1911; there were a hundred members and a waiting list of forty-five. In its ninth year it had one hundred and sixty members and an average attendance of one hundred and thirty-five to fifty. It was maintained for many years and discontinued only after its usefulness had ceased, and when it was found to be running in unnecessary competition with a better class of lunch-rooms which had been opened in the neighborhood.

The year before Mr. Sedgwick came, a new choir-master had taken charge of Calvary choir. John Bland had been the tenor soloist in the church from 1906 to 1910, and in the latter year succeeded Lacey Baker, with John Cushing as organist. At his tenth anniversary the Vestry said of Mr. Bland, "As a singer his delightful and cultivated voice gave distinction to the choir. As choirmaster his wide acquaintance with good music, his conspicuous skill in training the voice and in conducting the music, his admirable discipline in which firmness is tempered by sympathy and kindness, his loyalty to this parish and his devout application of a fine art to the uses of worship, combined with the masterly playing of our accomplished organist, Mr. John Cushing, and with the effective singing of our choristers, have made the music of Calvary Church notable for its essential beauty and for its harmonious part in the divine service." Mr. Sedgwick had bought a chime of ten bells which were placed in the organ in 1921.

One year the boy choir gave a recital *a capella* in Æolian Hall, It was the first time an American boy choir had appeared in recital before the New York critics, and to show the impression made and the opinion expressed, it is interesting to read the following

comment (*The New York Sun*): "The choir sang with good tone quality, good balance and excellence in phrasing and enunciation. Mr. Bland is himself a singer of taste and intelligence." Similarly good criticisms were given by the *Times*, the *Post*, the *Tribune*, the *Press*, the *World*, the *Mail* and the *Deutscher Herold*. In 1918 Mr. Frank Damrosch, conductor of The Musical Art Society of New York, which was the foremost of all choral organizations in the city, invited the Calvary Choir to participate in their opening concert. They gave Frederick Klose's "Pilgrimage to Kevlaar," and "Mr. Damrosch said he had never heard such tone production either in this country or abroad, and intimated that another year he would call on the choir to take a still more prominent part in the program."

In 1914 the Rev. Dr. Francis Lister Hawks Pott, President of St. John's College, Shanghai, was made Associate Minister of Calvary Church. He is the grandson and namesake of one of Calvary's greatest rectors, Dr. Hawks, and came here as a child. His life's work has been the creation of one of the foremost colleges in China, from which have graduated many of its leading citizens and statesmen. The terms of his appointment were that he be "Associate Minister of Calvary Church, so long as he shall continue to serve the Protestant Episcopal Church as a missionary under the direction of the Board of Missions; at all public services in the parish church he be entitled to a place among the clergy in the choir and in the sanctuary; that he shall take such part in the services, when present, as shall be assigned to him by the rector; that twice a year he report to the rector such particulars of the missionary work under his charge, as he shall deem . . . of interest to the parish." His salary is paid out of the amount contributed by the parish for the support of the missions of the Church.

It was during Dr. Sedgwick's rectorate that Walden Pell, John L. Wilkin and Alonzo Gore Oakley were elected to the Vestry; they have served the parish faithfully and well for many years. Mr. Pell was Clerk of the Vestry for nine years, and resigned as Vestryman in 1933. In 1916 a petition signed by eighteen parishioners was sent to the rector and Vestry, in consequence of which the laws of 1915, amending the law governing religious corporations, and entitling women to vote, were made effective in Calvary Church.

Victor Larsen was sexton of Calvary Church for twenty-six years, and his son, Victor Larsen, Jr., succeeded him and served for five years until a breakdown in health; at this time the Vestry wrote a sincere appreciation of the devoted service of this father and son. Since that time the sexton has been Everett M. Daly, one of our own boys from the old Chapel.

The readiness of this parish to give generously for missions was shown in the Sunday School which for seven years, from 1916 to 1922, carried off the banner for the largest offering made by any School in the diocese for missions. Every year the children's offerings are presented in a great children's service at the Cathedral. In 1916 our children gave \$1,121.70, which exceeded any other contribution by three hundred dollars. In 1917 they won the banner again, giving \$1,102 out of a total \$10,205.60, and another banner for the largest per capita offering as well. Calvary was a little embarrassed by this continued eminence, and so offered a banner for the Sunday School which should make the largest gain over its last offering—which might be won by even a little School. The next year we carried off both banners again, and the banner offered by Calvary went to Holy Trinity Chapel, with a gain of 369 per cent.

The missionary spirit was ever a powerful force in this parish. "Believing that no parish which lives to itself is justifying itself, and is fulfilling its duty, we have carried on with zeal the missionary spirit for which Calvary has . . . been marked," Mr. Sedgwick said. "I received it as a great heritage and it has always seemed to me the open door of spiritual service. . . . If we believe in the church we must help the church in its great world mission. We have never failed of the increasing quota which the general church has laid upon us. We have not simply responded, but we have wanted to lead in the spirit, which the church has upheld in advancing the Kingdom of God. Next to the Missions House, we have wanted the spirit there to be our spirit. . . . Our gifts in missions in 1912 were \$3,300. This year they are \$11,000. . . . We have never flagged in the faith that a parish can only justify itself as it shares in strengthening the Kingdom of God, everywhere throughout the world, where consecrated men and women are sent to lift up the power of the

cross of Jesus Christ. Dr. Satterlee bequeathed this spirit to this parish when he left to become the Bishop of Washington."

Mr. Sedgwick conceived the idea of a Book of Remembrance, in which the parish might preserve in beautiful and permanent form brief notices of those who have given of themselves and their substance since its beginning. The *Book of Remembrance*, and the handsome carved wooden stand which contains it, were designed by Miss Eugenia Stein, and made by Tiffany. The painting within the book was a gift of devotion by Miss Stein. The fine writing of the first records is that of Mr. Thomas J. Eaton. It was placed in the Church on All Saints Day, 1917.

The first week in November, 1920, a Mission was conducted by Edward C. Mercer and Henry H. Hadley, II—the same Harry Hadley who, a little more than five years later, was to take up the superintendency of Calvary Mission. These two laymen were assisted by the Rev. Frank Dean, who "brought a message to the people in behalf of the Nation-Wide Campaign. These three men have had a deep spiritual experience and are now living witnesses of the power of a loving God. We are glad that they came our way," says the *Calvary Evangel* of the following month.

During the Advent season of 1915, a preaching mission was held in the church, with the Rev. W. Russell Bowie, D.D., rector of St. Paul's Church, Richmond, Virginia, as missionary. There was a week of daily services,—Holy Communion, addresses, services for young people, intercession services, and in the evening mission services with an after-meeting whose object was to get into personal contact with people, talking with them, praying with them. There were decision cards signed by about one hundred and fifty people; but there was great disappointment over the size of the attendance, only about five thousand people attending all the services combined. "Then where," it was asked, "is the blame to be laid for such small congregations and lack of interest by those who, one would think, would glory in the increased strength of Calvary and possible extension of the Kingdom of Jesus Christ?"¹

"I have been impressed lately," wrote Dr. Sedgwick in 1916, "with the number of men who have told me that they were ordained to

¹ *Calvary Evangel*, January, 1916.

the Christian ministry in Calvary Church, and they look back upon its influence and power with gratitude."

In 1911 occurred the seventy-fifth anniversary of the parish. For greater convenience the occasion was celebrated later than the actual date. A parish reception was held on November 25, when the Rector and Mrs. Sedgwick, the Rev. David Bowen and the Rev. John Furrer, curates, and the Wardens and Vestrymen with their wives, received the parishioners and guests. Next day Bishop Greer made a brief address, and the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia, preached the sermon. It was an historical address, and is found in full in the *Year Book* of 1911. Bishop Harding, of Washington, Bishop Satterlee's immediate successor in office, brought the greetings of that diocese. Dean Grosvenor, Archdeacon Nelson, the Rev. Dr. James Goodwin of Hartford, and the Rev. E. P. Newton were also present. Offerings were received at the anniversary services for a reredos to be erected to the memory of Bishop Satterlee.

Special services of intercession for the sick were begun on Wednesday afternoons in 1923. Requests for prayer were handed in at the noonday service on Tuesdays in Lent and offered at the high altar by the rector the next afternoon. At the close of the winter a service of thanksgiving was attended by many who had found physical and spiritual help. Letters of gratitude were read, of which the following excerpts serve as examples: . . . "they (the Doctors) said, 'Why thank us? According to the medical profession you should be under the ground; thank Almighty God.'" "I have always believed that the prayer of faith shall save the sick. . . . As anticipated, my recovery was rapid. . . . I am better than I have been for ten years and I want to express my grateful appreciation." "May I tell you that I can never be sufficiently grateful for having strayed into the Intercessory service. . . ."

In 1921, when Dr. Sedgwick celebrated his tenth anniversary as rector of the parish, a surprise party was given to him, at which Mr. George Zabriskie presided, and Dr. Sedgwick was presented with a seven-passenger Buick car. The following address was prepared by the Vestry, and read by Mr. Zabriskie, and later embossed and beautifully bound in leather for Dr. Sedgwick:

AN ADDRESS OF LOVE AND AFFECTION

The Churchwardens and Vestrymen of Calvary Church for themselves and their fellow parishioners, to their rector, the Rev. Theodore Sedgwick, D.D.:

On this day, the feast of Saint Mark, April 25th, 1921, you, Reverend Sir, complete ten years in the Rectorship of this parish.

You have diligently ministered to the people committed to your care in the Sacraments and in prayers, in preaching and teaching, in the church and their homes; with kindness and love, without sparing yourself but with self-denial, and sometimes in weariness and painfulness, seeking only to serve God and to lead this people in the way of the Kingdom of Heaven. Your responsibility for the welfare of the parish, both temporally and spiritually has been beset with anxiety, but you have met all difficulties with courage and energy.

As our pastor you have been unremitting in your service to the sick, the sorrowful and the lonely; and gracious to strangers. You have conducted the worship of the congregation reverently and scrupulously. You have expounded the Word of God to our edification. You have taught and practiced respect for the authority of the church, and have not neglected to emphasize the duty and privilege of this parish and all its members to bear their part in the missionary and other corporate works of the Diocese and the church at large.

During the war you set before us a high standard of duty to our country and to the cause for which we fought; and you have always inculcated the love of country and the obligations of citizenship.

In a word you have been for these ten years the faithful pastor and priest of this parish; and in the daily practice of your own life you have been to us an example of the Christian Way.

Therefore, the Vestry delight to associate themselves with their brethren of the Congregation in thankfulness for your care of this parish and in supplication to the Divine Pastor of the Church that He will continue to approve and bless with abundant fruit your faithful service, and to bestow upon you His unspeakable peace and joy now and always."

Looking back, the Rector said, "Ten year ago they urged every parish to make a canvass. . . . The churches in the city had never attempted such a thing. We were among the very first to adopt the plan of a canvass. . . . I found only 78 giving to the systematic

offering . . . over 500 (are) now contributing so. In 1911 we gave \$12,000 through the systematic offering. . . . This year, 1921, we are giving \$21,000. Ten years ago the budget for parish expenses was \$32,500. This year it is over \$43,000. \$84,000 (has been) added to our endowment fund in ten years, (which) now equals \$367,000." He added, "But after all, you must remember that we men come, and we men go, but the Vestry of this church go on faithful to their trust. They know the traditions of the parish, they are sympathetic to all its opportunities of service. They feel greatly their responsibilities. . . . The Master speaks to us and says, 'Behold, I have set before you an open door, and no man can shut it.' It is the door of God's life to draw all men into His presence, to send us out to new and greater opportunity. As God has blessed this place so may He bless it in the days to come."

The following year an opportunity presented itself to Dr. Sedgwick about which he wrote to the congregation:

A matter of importance has come up, which I ought to make known to our people. In February I received an invitation from the Rev. Walter Lowrie, the rector of the American Church in Rome, Italy, asking me if I would be willing to exchange places with him next winter. He had been in his important and successful work for sixteen years. His desire is every seven years to spend a winter in America to feel his relationship to his own country, and so not to lose touch with the people and affairs of his home land. Nine years ago he exchanged with my warm and dear friend the Rev. Frank H. Nelson, D.D., the rector of Christ Church, Cincinnati, Ohio. The war intervened, and made his return impossible until this time. . . . His desire is to live in the rectory and assume the work of the rector with whom he makes the transfer. On receiving his letter, the proposition seemed enticing, by affording an opportunity to study, and a change which would greatly enlarge and strengthen a man's ministry. There is always the danger of getting into ruts, and traveling the same road, bringing to the people no freshness of vision or newness of spirit. The work in New York is so constant, and the demands are so great, that there is little time to keep up with the thought of the day and present a message that is vital to our modern life. I thought this over, but the obstacles in the way seemed so many, and my interest and my love for the people were so great, that I did not allow the plan to find any real lodgement in my

mind. . . . Members of my vestry heard of Mr. Lowrie's proposal and they asked me to call a special meeting that we might consider the general welfare of the parish. The outcome of this meeting was that they passed a resolution urging me to accept the proposition, believing that the exchange would be beneficial to me and to the parish. They urged it most strongly, meeting all the objections that I raised, and suggested I cable a reversal of my decision. I was much moved by their kind consideration of me and my family and I deeply appreciated their generous attitude towards me. Still I was not persuaded that it was right for me to go away from relationships that are so dear and sacred to me. I did not want to consider myself and my family, but rather the welfare of the parish and the spiritual responsibility that belongs to the rector who has a peculiar relation to his people. Finally, realizing a decision must be made, and that the gifts and ability of a man like Mr. Lowrie would bring a great advantage to the parish, I decided to make the exchange. I am to go with my entire family and begin my work in Rome on October first, and he will begin here on the same date. I am to continue there until the last of June, when Mr. Lowrie will return to Italy, and I come back. . . .

From Rome, Dr. Sedgwick kept in close touch with his people, writing full letters which were published in *The Evangel*. In one of these, written at Epiphany, he said:

My coming here was an experiment and so far, I believe, it has proved a wise one. After talking it over with the Vestry last Spring, they thought well of the plan. . . . No sooner than it was decided and became known, many of the Clergy came to me, and told me that they thought it an excellent plan, which should be adopted by the other continental churches. After nearly twelve years we all need a little shaking up. . . . Some people are resident here, and form the nucleus of a regular parish, but the larger number come for a time, and then move elsewhere. . . . For me it has been a very unique and happy experience, and I hope it may give me a wider vision in my ministry.

The Reverend Walter Lowrie . . . has brought you an inspiring message, and has helped you to look upon life from a new vantage point. He has been rector of this Church for sixteen years, and this is only the second time he has spent a winter in his own land, an opportunity he ought to have, and I only trust it will prove as helpful to him as the change has been for me.

I was in our parish for eight months of the year, and feel that the

Church has held its own under the great difficulties which confront a down-town Church in these days of change, not only in population, but in ideas. . . .

People no longer have the old prejudices, not the old loves, they used to hold. They think not in national, but in international terms. They row the boat on a broader stream. They do not care much about the differences between churches. They want a religion that is simple, formal enough to maintain its dignity, but genuine and expressive of the aspirations of life. The preaching and services must be sincere. The music must be beautiful, and the hymns should be sung by the people. In every service, I am always thinking of the stranger and asking myself, "Will this service make him love God more?"

This is the beginning of the year in which, if all goes well, I shall be back with you again in dear old Calvary, that we may go on helping each other, in the name of Him who has blessed us in the past, and whose blessings we hope for in the days to come. . . .

While the rector was away Mr. Lowrie made a survey of the parish as part of a study of the lower east side; and found only about 4,000 people south of 23rd street who were Protestants, and only a fraction of these Episcopalians; while some thirteen chapels or churches of various communions ministered to them. He became convinced that the parish should move into another neighborhood, and said so freely to the present rector. And one cannot help feeling that the opinion that Calvary faced a hopeless situation where it stood, had a very demoralizing effect upon it, and was unfortunate during the absence of its rector.

However, very grave difficulties did confront the parish, as those who had its interests most on their hearts well knew. On January 13, the Vestry read a letter from Mr. Zabriskie suggesting the need for a survey within the parish, to study the parish house maintenance and other organizations and expenses of the parish. Three committees were to look into the situation, and report. "The Vestry will recollect," he said, "that on more than one occasion Dr. Sedgwick had expressed to us the importance of a survey of the state of the Parish. He and the Vestry have long been conscious of a decline of the membership of the Parish and its resources. Many persons have



CALVARY CHURCH 1860-1925
(From the Drawing by Louis Ruyll)

put the question from time to time whether we do right in maintaining Calvary Church in the position where it is. Hitherto we have felt hardly any misgivings on this point. Another question often raised is whether the service performed by Calvary Church is worth the cost of maintaining the Parish upon the scale hitherto in use. This question states in another form the enquiry whether we are not spending more money than we ought for the results we get. From this point other questions suggest themselves." He then speaks of the Parish houses and their upkeep. "We have a good many organizations. It is open to question whether all of them are worth keeping up. Whether or not they are, depends a good deal upon the standard by which they are estimated. If the standard were purely social, one result might be reached, and if it were religious the result might be different . . ."

The survey was undertaken.

Mr. Lowrie left in May, and the Vestry wrote him a very gracious letter:

Reverend and Dear Sir: The Vestry of Calvary Church desire to express their deep feeling of thankfulness to you for the work you have done for them and the congregation during the past year. We fully appreciate the devotion you have given to the services of the Church and the spiritual welfare of its members, and the untiring energy given in their behalf. We also feel the great benefit derived from our association with one so learned in the meaning of biblical traditions and their application to our own individual lives. We thank you most sincerely for your sympathy in our work for a part of our community which has certain discouragements but yet is full of hope.

With best wishes for your safe journey across the sea, and success and happiness in your work in the ancient capital of the world, and assuring you that all the absent members of the Vestry join us in spirit, we beg you to believe us to be,

Yours faithfully. . . .

Dr. Sedgwick returned to his Parish, but the following February (1924) in the Rector's Comment in the *Evangel*, he referred to "a matter, which I am sure is of deep moment to all of us . . . the emptiness of our pews. . . . Our Church was built eighty-eight years ago, as a prophecy of the future. It was then too far uptown, and

it was difficult to maintain it with the small congregation that lived in this sparsely settled district. Little by little the population moved up, and the large Church seating twelve hundred people proved the wisdom of the loyal churchmen, who provided with vision for the needs of this part of the city. It became a strong, vigorous parish with a beautiful spirit of devotion, which has more than proved its value and great usefulness to its people all over our city and country who look back to Calvary with gratitude for associations which will remain dear to them as long as life lasts. Commercial interests have slowly been pushing the people uptown, until Calvary has become a downtown church, and many of the members of this fine old Parish have left it to go to the Churches nearer at hand. . . . A third of the congregation is present on Sunday, while two-thirds are invisible. . . . How is Calvary to meet the present situation? The only way I know of is to appeal to the loyalty of our people to show their love for this church which I know holds their deep affection. . . . If Calvary is to continue as a parochial Church, the people must show that they desire it, otherwise some other policy must be adopted, which would have to be very different from our custom in the past, and we should lose the association, which has been dear to us by long established tradition. Think on these things."

At the Vestry meeting in May 1924, the following letter from Dr. Sedgwick was read:

April 25 1924, St. Mark's Day

My dear Mr. Pell:

Thirteen years ago today the Vestry entrusted to me the rectorship of Calvary Church. I have administered the duties of this office fully conscious of the responsibilities that it imposed.

The task has been difficult, because of the great changes that have taken place in this neighbourhood of the city during this time. I try to forget myself in the thought of the welfare of this Parish. I believe the time has come when new talents, and new policies must be employed to create greater vigor, which will give promise of more efficient service.

I therefore return the trust that was committed to me, and ask that my resignation take effect on June thirtieth. I am not unmindful of my friends, they are all a part of my life. I can never hope to weld others in their place. But severed ties are of less importance than a work

carried on in the name of God. This must continue, and in such strength, as wisdom, talents, and devotion may direct.

With deep appreciation of the confidence reposed in me,

Believe me a friend always,

THEODORE SEDGWICK

The rector had withdrawn for the consideration of this letter, and Mr. Zabriskie, who was in the chair, spoke of the regret and sorrow which the Vestry felt regarding Dr. Sedgwick's resignation. Action was laid over for further consideration. Soon after, the Clerk of the Vestry received a petition signed by some 495 members of the parish, asking the Vestry to request the rector to withdraw his resignation and pledging themselves to full coöperation "in any plan which they, with him, deem best for the permanent future of Calvary Church." This petition was duly transmitted to the rector, with the inquiry whether upon consideration of it, he would wish to withdraw his resignation. But at a meeting of the Vestry on May 26th, the resignation was finally accepted; and in June the retiring rector wrote to the Vestry:

Mr. Walden Pell,
Clerk of the Vestry of Calvary Church,
24 Broad Street, New York City.
My dear Mr. Pell:

I have your letter of May 27th enclosing an extract from the minutes of the meeting of the Vestry held on May 26th. I appreciate very deeply the sentiment expressed for my ministry in Calvary Church, which I have been privileged to exercise for the past thirteen years. I want to assure the Vestry of my friendship which will always exist as a cherished possession. That the Church has led many to the Christian way of life and brought a firmer conviction of faith is a satisfaction in which we all may share. Though scattered, the people have not lost what Calvary has given to them, and with a strong hold on the great verities I find that they are upholding the traditions which we have established. We have done good, and our ministry has been effectual, justifying the efforts and maintenance of the Parish. My action has been wholly determined with a view to the future usefulness of the Church. A man has but his own message, and his methods are limited to his personality. When great changes come in the community to which the appeal has been made, one of a different character must be applied. I hope the Vestry share with

me the conviction that Calvary still has a mission to this great city and under commanding leadership the church may carry on its necessary and beneficent work. I pray the Vestry may be guided at this moment, in the wisest way, when a great responsibility is placed upon them for the future of this Parish.

The generous act that my salary shall be continued until the end of the year is thoughtful of my family's needs and I am sincerely grateful for this evidence of their solicitude for our comfort. Also I thank the Vestry for allowing me to await the removal of my household goods until the Rectory is needed for other purposes.

Believe me,

Affectionately and sincerely your friend,

THEODORE SEDGWICK

Dr. Sedgwick reviewed his resignation and the situation in the parish in the June *Evangel*:

The situation which confronts our Parish, I am sure, has been as evident to all its members as it has been to me. For a number of years the movement of the parishioners away from this neighborhood has been continuous, and lately much more rapid. With the devoted help of a faithful and loyal band, we have endeavored to meet the situation and we have succeeded in bringing some new members to take the place of those who have gone. . . .

In spite of all we have been able to do, our congregations have decreased seriously in numbers, and in a large church the empty seats take away the spirit of enthusiasm. We have maintained certain fine traditions, and because of our jealous guardianship of them we have perhaps been slow to meet the changing conditions of these modern days. . . .

For several years I have faced this situation, believing that some one else with a new message and with new methods should take up the work at Calvary, when I was fully convinced that the plan under which we were working was barren of results. With this in mind I went to Europe for a year, believing I should return with fresh enthusiasm, and we could rally our forces for the accomplishment of greater spiritual strength. This past year, however, has proved to me that the time has come, while the Parish is still financially strong, and yet capable, under new leadership, of greater things, for me to resign my place for another, and accordingly, after a beautiful Easter, when the Parish responded generously to all that was asked of it, on the twenty-fifth of April, just thirteen years after I entered upon my rectorship, I placed my resigna-

tion in the hands of the Vestry. On May 9th when they met they did not accept it, which was a very gracious confidence in me. At a special meeting on May 19th a petition with more than five hundred names, signatures which had been obtained amazingly quickly while I was in the West for a few days, was presented to them. The Vestry have sent this to me, asking whether in consideration of this generous and united sentiment, I should wish to withdraw my resignation. . . .

I cannot tell you how deeply moved I am at this evidence of loyalty, love, and esteem, so instantly and so genuinely expressed. It was not necessary to tell me of the affection and loyalty of the Parish, for I knew the heart of the people with whom I have lived, and to whom I have ministered all these years. We have tried to help each other to live more nobly, and find the way of life together. . . .

. . . My whole heart is in my ministry, and I shall hope to be of service somewhere. I withdrew so that, while the Parish is in good order, the opportunity for new ideas and plans may be put in operation in this influential and fine church, so that greater good may be accomplished for those that are here and those who may be drawn here.

I am willing to make sacrifice that the good of the work may go on. I trust that you will make sacrifice also by holding your place in the Church even at the inconvenience of distance, or perhaps other things, that the life of this fine old Parish may continue helping and blessing the people to whom it ministers.

During the summer a very substantial gift went forward to Dr. Sedgwick from the treasurer of the Church, the gift of a great number of his devoted friends in the parish. "As soon as I received the gift," he wrote, "I divided it, and placed half in Mrs. Sedgwick's account. She has labored quite as hard as I have to make the work, which was common to all, an uplift in the community."

In the *Book of Remembrance* it is written of him:

The Reverend Theodore Sedgwick, D.D., Rector of Calvary Church from 1911 to 1924. As a pastor his sympathy and interest knew no bounds, and went out to all sorts and conditions of men. He loved his people and was beloved of them. The memory of his faithfulness and affection for his flock will ever remain with those who came under the benignant influence of his spirit.

Dr. Sedgwick became the rector of St. Andrew's Church, Yonkers; and later of St. Paul's in Rome, Italy, where he had served during his year of absence from Calvary. He has now retired from active work, and lives in Sharon, Connecticut.

Thus does one record, in a few pages, the thirteen years of self-giving labor of this man of God in the name of his Master. But the real story is not given in this way, and perhaps no true ministry ever can be reported. Yet one whose privilege it is to go about amongst the older people of Calvary parish comes again and again upon the trail of love and kindness which Dr. Sedgwick left behind him. One hears of his going, within a few days of his installation in the parish, to call on a shut-in twenty miles outside the city in an inaccessible place, taking nearly all day to go and come, and repeating his visits during the half-year remaining of this invalid's life. And of his accepting an urgent invitation from a poor family in a tenement to come and celebrate the birthday of one member; when he had to sit in the seat of honor, cut the cake, put the family at ease with good stories—and leave an unforgettable memory in their minds! And of calling on Mrs. X. who was making bread, and refusing to let her take him into the parlor; he sat by the table and told her what he knew about baking—and she said she made the best loaf of bread that day she had ever made. And of his landing from Europe one day, to hear on the dock of a lad in the parish who had died; once the customs were passed, he set out, not to put down his luggage at home, but for this house of bereavement where he was needed. These are but typical of his wide sympathy.

In the rich and varied and abiding treasury which Calvary Church inherits from the past are found the golden oratory of Dr. Hawks, the poetry of Bishop Coxe, the brilliant scholarship of Dr. Washburn, the organizing powers and great human heart of Bishop Satterlee. Beside them let the parish forever remember the unflagging pastoral fidelity of Theodore Sedgwick.

XVI

THE PAST DECADE

THE parish was again without a leader, and faced both grave difficulties and also unexplored possibilities. The Vestry asked the late Rev. Harold L. Gibbs, who had been assistant to Dr. Sedgwick and knew the parish, to become minister-in-charge; and the Very Rev. Carroll M. Davis to preach on Sunday mornings. Meanwhile a committee of the Vestry, Messrs. George Zabriskie, Henry Parish and Blair S. Williams, sought a new rector.

Several names were carefully considered. At the October meeting of the Vestry, they reported that they were ready to recommend the calling of the present rector, then absent in the Near East. Letters were read, concerning the proposed candidate, from President Hibben of Princeton, Bishop Murray of Maryland, Bishop Slattery of Massachusetts and others. The Vestry voted to extend the call.

Mr. Zabriskie was the only member of the Vestry who knew me, or whom I knew, though various relatives of others were friends of mine. The Rev. Alexander C. Zabriskie, son of the Senior Warden, was a close friend at Princeton, and with him I had visited his family in their delightful home at St. James, Long Island.

In the late summer of 1924 I had joined my friend, Dr. Frank N. D. Buchman, and five others, for an extended journey through the Near East and India, working largely in universities and mission centers. The six of us had all found through Dr. Buchman a deeper spiritual experience, and had begun to learn how to share it with other people. What we all needed at that time was the knowledge of how to function in unison as a team, how to work continuously together under God's direction. The true object of that journey was our own training, that we might together learn the forgotten art of modern Christendom, the art of living and working unitedly in abiding fellowship with others.

It was in Cairo, Egypt, that I received the following cable:

Calvary Vestry advised by Slattery Murray Hibben others earnestly invite you rectorship. Bishop cordially approves advises policy intensive spiritual work. Difficult job. Parish united. Salary seven thousand rectory curate. Need not return immediately. Letter follows. George Zabriskie 49 Wall Street.

Within a week two letters were sent to me: the formal notification from the Clerk of the Vestry, Mr. Walden Pell; and the following letter from Mr. Zabriskie, which gives a picture of the condition of the parish:

In reaching their determination to invite you to become the rector of Calvary Church the Vestry have been aided by the advice of Bishop Slattery, Bishop Murray and President Hibben, besides the appreciations that have reached them from other persons, among whom are Barclay Farr, John Williams, the son of our Treasurer, and my son Alexander. I mention these gentlemen, not for the purpose of informing you by whose advice we have been influenced, but for the purpose of encouraging you to undertake the responsibilities of this office.

The approval of Bishop Manning is more than a canonical *nihil obstat*: it is personal and cordial. When Dr. Sedgwick resigned I had a conversation with the Bishop about the Parish and its future policy. The alternative before us was to move away from Gramercy Park or to stay there. The Vestry had no purpose or desire to move, but they were sensible of their obligation to use to the best advantage the property and endowments entrusted to their care. The Bishop then told me that he agreed with the Vestry that we ought to stay where we are; and in his opinion we ought to invite to the rectorship a priest who would pursue what he called a policy of intensive spiritual work. He meant to mark the distinction between Size and Quality, between institutions for social welfare and personal religion. The Vestry are in accord with the Bishop. When they informed him that they proposed to call you, and that they esteemed you peculiarly fitted for that kind of pastorate, he was much gratified. He knew by report the excellent work you did at Grace Church, and at Princeton; he was glad that we asked you to be the rector of Calvary, and he has written that he "very earnestly" hopes you will come.

In our cable I said "difficult job." We should not wish you to come to us supposing our condition to be better than it is, or easy.



SAMUEL MOOR SHOEMAKER
Twelfth Rector of Calvary Church
(From the Portrait by Frank O. Salisbury)

In the past ten years the Parish has declined. Dr. Sedgwick resigned for the reason that, as he said, he had done all he could for the Parish, and perhaps a new man would do better. We report to the Diocesan Convention something over 1,100 communicants: I doubt if you could find so many. There is not that number of persons who are either regular attendants or contributors to the support of the church. The services are not well attended. On last Easter Day there were 485 communions. There are not many parishioners who live in the neighborhood. They live in the Bronx and other more or less distant parts of the City; some live on Long Island or in New Jersey. In the Sunday School there are less than 200 children. There are the usual societies for boys and girls, young men and women, Womans Auxiliary, and so forth.

On the other hand there is a good choir, and the music is good. We are accustomed to reverent orderly services, yet they need more vitality. We have no difficulty in meeting our expenses; and if last year we were a little short of our quota for general Church work we have never before, so far as I know, failed to meet it fully. There are nearly 500 subscribers to the Systematic Offering, a large increase over last year, although the amount subscribed is nearly the same as before.

We have about \$500,000 of endowments. The value of our real estate probably exceeds \$1,000,000. It consists of the Church and the Rectory, five lots and houses on 22nd Street adjoining the Church, and five lots and buildings on 23rd Street between First and Second Avenues, of which four are occupied by the Olive Tree Inn. We also have a summer home in Putnam County, and a camp for boys.

Our difficulty consists in this: we are not getting an adequate spiritual return for the capital invested, the income expended, and the labor exerted. There is a large population around us, but we do not largely minister to them; partly because they are mainly Roman Catholics and Armenians and some Jews and many foreigners; in general because they do not want us to minister to them. The Vestry agree with the Bishop that we need intensive spiritual cultivation. We believe that there are many people in our parish and in the City at large who would welcome that kind of ministration, and who will respond to it. We are impressed by the use of Boston Cathedral in that way, and also are ambitious to be serviceable in some degree to the whole city.

For thirty years until last spring we have had two curates. When Mr. Cutler went away Dr. Sedgwick and the Vestry thought that one would suffice for the present, and the Rev'd Harold L. Gibbs remained as sole curate. We should be happy to find that one is not enough, and

would be only too happy to provide the stipend for another if he were needed.

The salary named in the cable is the same that we paid to Dr. Sedgwick. About four years ago we proposed to increase it, but he declined on the ground that he did not require any more, while most of his parishioners had not been able to increase their incomes commensurately with the increase of the cost of living; he did not wish to be placed in a position superior to them.

We said that you need not return immediately. What we had in mind is that Mr. Gibbs is carrying on acceptably as minister in charge for the time being, under a heavy burden of labor and responsibility; but we would rather wait a while for you than not have you come. We do not say that we can wait such and such a time, but no longer; the situation is not so definite as that. Yet we have been without a rector five months, and it is important that you come as soon as convenient. I have heard a rumor that you want to go to China; if that means more than returning by that route to America, if it means that you think of stopping there to work, I should have to beg you to that extent to change your plans.

The Vestry would not have called you unless they had believed you to be better suited to maintain and extend the usefulness of Calvary Church than any one else they know of. Calvary is not technically a low church or evangelical parish; we do not wish to give it that name; but we are solicitous that it should be instructed and led in the faith and practice of true evangelical religion as inculcated by that One Holy Catholic and Apostolic Church which we profess to believe. This is the difficult job which we ask you to undertake; we are persuaded that you are qualified for it; and we earnestly hope that you will come.

Sincerely yours,

GEORGE ZABRISKIE

The Reverend
Samuel M. Shoemaker, Jr.
c/o Thomas Cook & Son,
Cairo, Egypt.

After receipt of the cable, I despatched messages to two people at home whose judgment I valued, asking them to look into the situation for me. The replies which came in from these enquiries were conflicting, and mostly on the negative side. One wired, "Advise no. Run down plant. No young people. Preaching stand only." Another thought the situation would break the spirit even of a young

man who should undertake it. Another, who knew the place well, believed that if I accepted, I should do so only on condition that the vestry agree to move the church elsewhere. But one, while acknowledging that the situation "presents nearly every phase of distributed difficulty to be found in lower New York," strongly urged that I "accept the distinct challenge which has come." Bishop Murray's counsel was after the same tenor; and he had a wise head.

Upon such information as I had and after careful consideration, I cabled Mr. Zabriskie:

Cable Letter gratefully received. Judgment unfavorable now. Sailing India today. Expect further advice from friends in few weeks. Obligated until May. Writing.

What I wrote was that I wanted to thank them for the honor they had done me; but that upon the light I had, I thought I should not accept their invitation, and that I did not wish to ask them to delay longer for a possible change of mind on my part.

In Madras, where we spent Christmas, I borrowed the home of some friends who were going out of town, and went there alone for two days. I read the Bible, and Fitchett's *Wesley and His Century*; and prayed. I took a sheet of paper and put down on one side the reasons for accepting, and on the other side the reasons against it. Six points seemed to tip the scale in favor of accepting:

1. The financial situation, which removed any immediate worry about money for the work.
2. The very fact that the parish was run-down, which gave a chance to do something distinctive.
3. The fact that the Vestry saw the importance of preaching, and would not be so eager to move to another location if we could draw people to the present one.
4. New York was a center, accessible to all, a great cross-roads.
5. The Vestry's emphasis on the need first for vital personal religion, as the only adequate basis for meeting social and community needs.
6. The possibilities of a growing staff life, and creating a training center for leaders.

One formulates reasons like this: but one cannot quite reason out a growing conviction that one must take this direction or that, or the

intensification of such a conviction in prayer. I came away from those two days of retreat, clear in my own mind that I should accept the call to Calvary Church. I sent the following letter:

Madras, India
31 December 1924

My dear Mr. Zabriskie:

Thank you for your second cable in reply to mine. I am sorry to have kept you waiting for such a long time until I could make a final answer, but only within the past two days has the mail brought me the information I wanted before making up my mind. It would hardly have been fair to you or to myself to have hurried the matter more.

After all the thought and prayer which I have been able to give to the call which the Vestry of Calvary Church has extended to me, and after considering very fully some of the great difficulties which may lie ahead, I have decided to cable you as follows:

"Zabriskie, 49 Wall Street, New York. Would accept suggesting two year experiment. Want two curates. If agreed call Hicks Cambridge Langford Virginia. Other conditions in letter following. Shoemaker."

I feel that I ought to make plain to the Vestry at this time certain convictions which I have in my mind, in order that we may not enter this agreement without thoroughly understanding one another.

I cabled you in my first wire that I could not get back before May, and it will be the very end of May before I can settle down to work. This will at least give the summer to familiarize myself with details which require leisurely time, so that we may set out in full swing in the autumn. I assume from your cable that this date for beginning is satisfactory.

If we are to pull the parish up to its best, I feel strongly the need of two curates. If we pursue the policy of intensive spiritual cultivation, which your letter outlines as being both the advice of the Bishop and the wish of the Vestry, it means a great deal of work with individuals on the part of the staff. I believe this is the most fruitful spiritual work in the world, and would not accept any parish unless the Vestry felt this work to be of the essence of my responsibility to the Church. But it takes time. Two men, perhaps one, could carry the bare administration of the parish if time were taken from these personal contacts with people: but we should fail entirely of even attempting the policy you outline if we did so. I feel there is no better use to which we could put the money required than to call two young men there who can work

along the same lines as myself, the three of us sharing certain executive responsibilities, and putting most of our time into definite spiritual work.

Perhaps one of these men might look after the Sunday School, visiting the families, and spend time on some of the present parish clubs, etc. For the other, I should hope that he might spend his entire time working up the young people's side of the parish, especially trying to bring in younger men. I understand that we must begin almost at scratch in this, and so it will take hard work, but I believe if a good man is set free for it we can gather in many young people. . . .

You know of my fondness for student work. It had been really a hard decision to turn my back upon definite student work in favor of general parish work. And at my age, and with my contacts with colleges and schools, I should consider it a mistake to cut all these connections entirely. I therefore hope that the Vestry will not consider it outside the work of Calvary Church if I am away occasionally over Sunday at a school or college. The Church at large is helped, and not a few fellows are brought into the ministry by these contacts; besides which, these fellows often live in New York, and it may help our own membership a little. It is a great hope of mine that Calvary may be made a center for younger college men in the city. Occasionally through the week I shall want to run out to Princeton, or to nearby schools, for meetings. One gets a great deal of inspiration by this kind of work which can be brought back into the parish. I do not mean by this that I come to Calvary with a divided heart; but I do want the Vestry to know fully what is in my mind, and if they are not in accord, to tell me frankly now.

I am glad to have you say in your letter that you hope we may minister to the city as a whole, somewhat along the lines of the Cathedral in Boston. I should think this would mean special attention to preaching and to vitalizing our services in every way possible. Out of those who come to us in this way we should surely find some who will become permanent members, and who will form groups for study and work. But to follow up these people, to visit them and know them and to carry them one by one into real spiritual experience, will take a great deal of time and the more people we have working at it the better. I believe it may take a good while for us to make much real progress here, but this seems to me the most fruitful avenue I can see in the present situation.

I know that the possibility of moving the Church to another locality is in the wind, even though you may have decided for the present to stay

where you are, and that some extensive alterations have been talked of while keeping the same location. If a move is in your minds, I ought to say to you in all candor now that I do not believe that I am the man for your rector. My whole inclination and bent is towards preaching and pastoral work and evangelistic work, and away from the creation of institutions, except insofar as these really minister to definitely spiritual ends. It is better for me to work in a parish where the equipment is already provided, and is in the main satisfactory, than in one where much time is to be spent on bricks and mortar. I hope that we may succeed in brightening up the Church in some way, without the outlay of great expense or rebuilding the plant: but unless you feel some reasonable hope of accomplishing something in the present location and with approximately the present equipment, I feel that I must ask you to release me from the acceptance contained in my cable. I feel great keenness to try and work the present situation for all there is in it, along the lines where the Vestry and I are in thorough agreement. I think that it has within it tremendous possibilities. But I feel my unfitness to carry the Church through such a transfer as changing its locality.

I have no desire to lay down these convictions as conditions, but I feel that we need to make ourselves as thoroughly understood as possible especially in view of the distance between us at this time. I really know very little of the exact situation, and the Vestry knows so little of me, that both parties have been under the necessity of acting very largely by advice and hear-say. I am no more anxious that you should make a mistake about me than that I should make a mistake about you. The advice that I have received from many of my friends has been to decline the call, because of what they feel is the impossibility of reviving the parish. One of them says that he feels Calvary Church "presents nearly every phase of distributed difficulty to be found in lower New York." With these discouraging reports, and the impossibility of verifying or disproving them, you can understand what a problem it has been to work my way through to a favorable view of the situation. I feel the challenge of this very difficulty, and if we together could overcome it, it would be a great satisfaction. But in view of the objective difficulties of the situation, and mindful of my own great limitations, it seems to me best to look upon this arrangement as an experiment, which we might continue for two years; after which time we might both be free to decide whether it is best to continue, and if the experiment has not proved a success, I might withdraw without breach of loyalty.

May I venture to ask one thing which is very much on my heart? It is far too customary, I think, for the Vestry to manage business details in a parish, and to expect the ministers to be responsible for spiritual work. It is my hope that we may cancel that custom in our work together at Calvary Church, should the Vestry still feel they wanted me after reading this letter. If I come there I want to count on the Vestry, not alone to support the religious work of the Church, but to have an active part in it themselves, and to feel it their responsibility and privilege, quite as much as mine, to bring men to allegiance to our Lord. I mean by this something much more definite than the diffuse aspirations of many church people. I believe clergy and laity alike have let themselves off entirely too lightly on this point. I shall, of course, have to lean on the Vestry for help in all the administration of the parish, and in many matters where they are informed and I am not: but I hope they will not feel their work ends there. We shall try to keep free from extravagance and any kind of sensationalism, but if we are to retrieve the parish we may need to employ new methods, and to see ourselves in a new light as actual fishers of men. Unless I felt that this sort of cooperation was to be an actuality, and not a hope, I should not venture to come into the parish. I suppose many a new rector's letter closes with this note, and I feel very young and inexperienced to say things like this to men many years my seniors, and whom as yet I do not know. But without this kind of cooperation I feel we are foredoomed to failure. With it, I think we might make an unique contribution to the life of the Church in New York, and indeed in the whole country, for I know almost no parishes where it obtains. . . .

I feel very inadequate to undertake the work to which you have called me. If I fail at it, it will be quite as much through my limitations as through the difficulty of the situation. Yet I begin it with great keenness and great hope. I shall be gathering what I can for it through the intervening months. I can promise you nothing but to do my best.

Very faithfully yours,

S. M. SHOEMAKER, JR.

A reply from Mr. Zabriskie, dated February 15, said that the Vestry had not expected to find any conditions in my letter which they could not agree to, and did not; they recognized the need for occasional absences; they had no intention of moving the church, unless it were a waste of resources to leave it where it was; I might feel assured of their backing and coöperation insofar as their opportuni-

ties and capabilities might permit; and he had informed the congregation the previous Sunday that I had been called, and had accepted.

I set out from India in March, spent Easter in Jerusalem, fulfilled an engagement at Robert College, Constantinople, and sailed from France, arriving in New York on May 15. I shall never forget looking for the first time into the rather gloomy old interior of the church, and the spacious old rectory, both of which I came to love dearly; and wondering what lay ahead. The welcome from all sides was wonderful. My friends came to the dock, letters from the Vestry and others awaited me. Mr. Parish and Mr. Pell called on me officially. On Sunday morning, May 17, I preached my first sermon and said, in part, ". . . Now from the letters which your Vestry authorized to be sent to me, I gathered that it was the will of a united congregation that this parish should be one which put religion first. . . . There are plenty of churches today whose pulpits are filled with eloquence, or whose parish houses are the scenes of uninterrupted meetings and activities; but I am afraid there are not very many churches really where ministers and people are at very close grips with those ultimate spiritual realities with which our Lord seemed forever preoccupied when He and His apostles formed the first church. Our country is desperately weak today in churches where men and women in search of a vital, first hand experience of the living Christ may expect to find the clergy eagerly on the lookout for them, prepared to give them time and personal help, to listen to their story, to take time for them one by one, to create within the church such an atmosphere of leisure and interest and the consciousness of individuals as will make them feel that it is a place where their needs may be met. . . . I am no believer in a narrowly individualistic religion, which will not let itself go out to grapple with those social and industrial and racial and international questions which affect us all in our corporate aspect . . . I was told that this was a congregation which would like to have their church become a kind of spiritual power house, and minister to the needs of as many as in this great city should care to come to us. And I was immensely drawn to the possibility of working in a church where with one mind and one heart we might set out to create a genuine center of spiritual energy. Neither you nor I can accomplish that in this

parish alone. But together, under the Holy Spirit of God, we can accomplish it. If we succeed in making this a church where spiritually things happen in men's lives such as happened in the apostolic days, we shall have succeeded. If we fail of accomplishing that, I do not care to what size the congregations or the collections may grow, we shall have failed, dismally."

There were congratulatory messages that morning: telegrams from Dr. Crowder of St. James, and Dr. Birckhead of my own parish church, Emmanuel, in Baltimore; and a cable from Mr. Zabriskie in Rome. In the evening I told something of the journey from which I had just returned. Mr. Gibbs was in charge of the parish until June 1, and I took advantage of the two weeks to visit my family, returning to assume charge of the work on that date.

It seemed clear that the very first thing to do in this parish was to pray for its awakening; and that first Sunday I invited those who wished to do so, to meet with me in the Chapel the following Tuesday at noon for half an hour of silent prayer for Calvary Church. The day was later changed to Wednesday, but the service continued through the summer: we prayed for individuals and other causes as well, but chiefly for the spiritual awakening of the parish itself.

On most of the Sunday mornings that summer I preached about changed lives, giving the actual histories of men known to me, who had found God, and learned the secret of sharing Him with others. I heard only one negative remark about that series of sermons: a very old woman met me in the aisle one day, and with arm and cane upraised, declared with emphasis, "I don't want to hear anything more about those *men*—I come here to hear a good evangelical sermon!"

Individuals began to come to find an answer for their needs in an experience of Christ, and lives were changed that first summer. Three I remember distinctly, and two of those are now in active service in the church. I made one mistake that summer, however, which I hope no one who reads these words will make again: I tried to create a living group of workers before they were really ready for vital work. I announced one day in church that on Wednesday nights in the rectory study I should meet with any who would like to study Christ's way of dealing with individuals. Some twenty or

thirty came, but I had to do it all, and it turned into a lecture: so before very long we scrapped it. But the study of the fourth chapter of St. John did change one life in that company.

We held a service for children on Sunday mornings during the summer, the Church School being discontinued throughout the vacation. This made four services a Sunday, with three addresses: the early celebration, the children's church, the morning service and sermon at eleven, and the evening service at eight. The heat in New York in June, 1925, far outdid anything I had found in India, and I was glad in August to slip away for a few weeks of rest and perspective on the beginnings of the work.

One of the earliest acts after my coming was the burial of Mr. William Irving Clark, who had been vestryman from 1902 to 1915 and again from 1923 until his death, being Warden between 1915 and 1923. From 1894 until his death he was treasurer of the Systematic Offering Fund; and from 1892 he was one of the managers of the Missionary Society with special responsibility for the Olive Tree Inn. Mr. Clark was more than ninety years old at his death. Dr. Sedgwick and I had his funeral together, and this, I remember, gave me an opportunity to talk over certain individuals and situations within the parish, on which I wanted Dr. Sedgwick's wisdom and advice. It was my good fortune to succeed at Calvary Church a Christian gentleman of the highest order, who has always done everything that he could to make my path smooth.

That October I wrote, in the Rector's Comment in *The Evangel*: "My days have been filled with personal interview, sometimes three or four a day, and lasting from half an hour to several hours. Some have been our own people, some have been visitors who came to the church and wanted to talk personally, some were sent to me by my friends outside. If I could tell you something of the confidences which have been shared with me in the study at the Rectory this summer, and some of the lives which have gone out transformed by the power of the living Christ, your hearts would thrill. . . . I say this to every member of this church. . . . It is not for your clergy alone to do this work . . . you touch some whom they do not touch. . . . Christ wants you to be fishers of men."

We had made the beginnings also of assembling a staff of workers.

The first clergyman to accept the office of assistant minister was the late Rev. Thomas Alexander Langford. I had met him when at Grace Church three years before, he had made his decision for Christ, and he had decided to enter the ministry. He had become one of my dear friends. I knew what was in him, and how admirable a helper he would be; for he was every whit a man's man, with a tenderness which would make him a great pastor, and growing power as a preacher. He helped untold numbers of individuals. He took charge of the children's work, and in some sense for them he laid down his life: for the following March he took a service one Friday night when he was gravely ill, pneumonia developed, and within a week his body lay just where he had spoken to the children but seven days before. It was a great sorrow and loss to the whole parish, and the service for him on Palm Sunday was a high tribute of respect, affection and expectation. The following September, at the camp at Carmel, a shack was dedicated to his memory which the men and boys had built with their own hands, and called Langford Lodge.

The other assistant clergyman who joined us was the Rev. Cornelius P. Trowbridge, a friend of mine since Princeton days. I rejoiced when I heard that he had accepted. He soon began to find his place deep in our affections, by his sincerity, by his faithful hard work, by his earnest preaching, by his loving ministry to people in sorrow and sin, by the gentleness and loveableness of his personality. He took hold of the *Evangel*, and with the constant help of the late Mr. William Macneven Purdy, an old parishioner and the devoted treasurer of our paper, began to make it a force far beyond the borders of our own parish, raising its circulation over four hundred per cent in two years. He remained with us as assistant minister, holding up my hands in numberless ways, and contributing vitally to the renewal of the life of the parish, for a little more than two years, when he resigned; and after a brief interval he became rector of Grace Church, Salem, Massachusetts, and is now on the staff of St. Paul's Cathedral, Boston.

Mr. John Bland, the choirmaster, and Mr. Hugh Porter, the organist, continued on with us; as did Miss Emily J. Adams, the parish secretary, whose helpfulness to me during those early days

was invaluable; and also our sexton, Mr. Everett M. Daly. During the first year we had the services of various young women who came to work with others of their own age. Three house-mothers came and went rapidly, departing because they did not fit, or because of ill-health. I did not know in those days how much goes into the creation of a working staff. It takes a team to make a staff; and a sharing, welded, guided fellowship to make a team. I thought that a group of people who were changed, or believed that they were, placed together and working in a common cause, would inevitably make a staff. I failed to understand wholly that clear relations between members of a staff, honesty with one another instead of gossip with a third person, checking and holding each other up to the best, with no walls allowed to be built up and no cliques to be formed, were essential. When I returned after a brief vacation, I found that division and criticalness had crept in at the very center of the work. I realized my own failure to secure only changed people, and to train those who had come on the staff; and the hopelessness of trying to make a satisfactory working phalanx out of a collection of individuals who had not paid the price of fellowship.

But those who had known and paid that price were used. In the early autumn of 1925 we began a Wednesday evening group of young men who had been changed through the summer: the organizer, an Italian boy from the East Side, a son of privilege born a Jew, a Roman Catholic school-boy, three other business men, and a newsboy. We met once a week, shared with each other our needs and problems, and sought to develop team-work. It went well, and we made progress; but it was limited in its scope. Women were being won, and girls, and older men who needed the same fellowship and training.

And so, in January, 1926, we began the Thursday Evening Meeting. The old study of the rectory was an admirable room for informal meetings, and we could pack in as many as a hundred and twenty people. They came from every walk of life, every background of religion or none at all, every part of the city. From the first it was understood that this was not propaganda for Calvary Church; these people were rather urged to carry the message back to their own churches, if they belonged to any; those who did not,

often joined us. For nine years the Thursday Evening Meetings continued unbroken, summer and winter. The rectory study, the gymnasium, then Calvary Hall housed them. They grew from a gathering of thirty or forty to one of three or four or even five hundred people a night. The leader took less and less part, the others more and more. In all, the attendance at those meetings numbered 80,439, and their influence extended into the far corners of the world. For here was found the sharing of spiritual experience by ordinary individuals, confronted with the common problems and situations of life; they talked about these things naturally; the emphasis was on the will being given to God, and on what He could do to guide and use a life so given to Him. There was laughter and fellowship and challenge, costly decision and gay adventure; these people had found an answer. They learned how to share simply, intelligently and convincingly, what they had found, and many a life discovered a new direction, and learned what it meant to be in touch with the living God, through those meetings. It seemed wise to discontinue them in the spring of 1935, only because the next spiritual step for those who came was to go out and create their own spiritual action elsewhere; and this has happened in a great many centers. The test of spiritual validity is the capacity to reproduce itself.

The first summer, we had some simple cards printed and placed in the vestibule of the church for distribution; they read as follows:

CALVARY CHURCH

Fourth Avenue and 21st Street

REV. S. M. SHOEMAKER, JR., *Rector*

Personal Religion

Straight Preaching

Good Music

A Friendly Atmosphere

The staff of Calvary Church like to talk with
people in search of vital religious experience.

When a new member of the congregation, with large advertising interests, offered us a hundred and seventy-five car-card spaces in the Fourth Avenue, Lexington Avenue and Twenty-third Street trolley cars, we accepted them; and the notice was the same as found on

these smaller cards. It was this notice in the street cars which caught the eye of a new neighbor, Miss Olive M. Jones, who came to the church to see what kind of people had imagination enough to advertise religion in the street cars. We shall have more to say later on of the contribution which this lady has made to the life of the parish.

Soon after coming to Calvary Church, two material changes had to be made. The city was widening Fourth Avenue, which meant taking up the side-walk and laying a narrower one; owners of property had to bear their share of the expense of this, and ours was \$6,164.32. Also the old wooden towers on the church had grown rotten, and pieces of timber occasionally blew down, with obvious danger to passers-by. The foundations were not strong enough to support stone towers, if we had had the money to build them; the question was whether to replace them in wood, or do away with them entirely. The latter plan commended itself to the Vestry; and two gables, surmounted by a cross, were put in their place, with a bell tower above the one to the south; this cost \$9,317.00.

Early in my ministry I visited the Summer Home, at Carmel, in Putnam County, where our mothers and children spend two weeks of vacation; and Camp Charlotte, the haven of the men and boys. For nearly fifty years Calvary Church has owned this property, devoted to the rest and recreation of our people, who themselves do much towards its maintenance. Not alone do tired people find a respite from work, and city people breathe the good air of the country, but through daily services, and a celebration of Holy Communion with an address for each party which goes up, and through the mutual exchange of spiritual experience, Carmel is a place of spiritual refreshment as well. The love of our people, some of whom have gone to Carmel all their lives, for the Summer Home and Camp, makes us eager to maintain it, so long as possible, as such a center of physical and spiritual strength.

Not many months after beginning the work at Calvary, my own Bishop in Maryland, the Rt. Rev. John Gardner Murray, was made Presiding Bishop of the Church, and came to be our neighbor at the Church Missions House, making his home at 52 Gramercy Park. He and his family became parishioners; and not in name only: they

came for the services when they could, and he was with them when his duties permitted. I remember that his quarterly check, written out in full in his own hand, came to me as regularly as the date when it was due. The day before his death, he wrote me a strangely prophetic letter, in which he said,

In the natural order of things, I can hope to stay on this Side but a short time longer, and my prayer is that meanwhile I may be under Divine guidance for the accomplishment of the Divine Will.

It came just after the news of his death.

It has always seemed to me that a vital church should be reaching, not only the settled working people with homes and families, but also those without any place in society, the homeless, friendless, faithless derelicts who have lost everything. While we worked with people of sufficient privilege to find their way into the rectory and church, what was happening to men in the Gas House district to the east of us? I looked at the practically unused chapel at 346 East 23rd Street, which we owned. There it was, waiting for a real function, for the right man to open it and minister to the hundreds of men who stand about idle or drunken or quarreling or bewildered, in that neighborhood. While these thoughts were coming to me, God's ideal man for this work was looking longingly at that closed door, praying that it might open to him, so that he might begin rescue work there. We met together. He was Henry Harrison Hadley, II, the son of the Samuel H. Hadley (spoken of in William James' "Varieties of Religious Experience") who, Mr. R. Fulton Cutting told me, was the most remarkable superintendent the Water Street Mission had ever had; this son had been changed three days after his father's death in 1906. Mr. Hadley had been traveling in Christian work, and believed he should settle into local work. We talked and prayed about the possibilities of Twenty-third Street. It was going to take a considerable sum to open up this fresh work; I had been at Calvary but six months, and the extra expenses of material alterations had been heavy. On December 11, 1925, we had a memorable meeting of the Vestry. They considered it all carefully. It seemed to us that the spiritual significance of such a work in the Gas House District, and what it might mean both

to the men of that neighborhood, and to our own people, was so great that we must make the venture of faith. I contracted to be responsible for securing half the sum needed, if the Vestry would be responsible for the other; it would take \$5,000 a year to maintain it; and we agreed to try the experiment for six months. We took one word of the name from "Calvary Chapel" and one word from the old "Galilee Mission," and called it "Calvary Mission."

The mission was opened on February 1, 1926, when a great many of our parishioners were present, the chief address being made by the late Rev. Dr. Floyd W. Tomkins, Rector of Holy Trinity Church, Philadelphia, and at one time Vicar of Calvary Chapel that had once flourished not far away. Men began to be changed, and, as Harry Hadley used to say, to "stick." One of the earliest converts was a man who for twenty-seven years had been in and out of prison innumerable times, a thief, and a social liability; that man today, ten years after, is a hard-working citizen, a devoted member of the parish, a walking miracle. Mrs. Hadley gave invaluable service in playing the piano, and in endless ways helping her husband in his work, besides becoming housemother in the parish house; these two helped to bring the new spirit of loyalty and co-operation which was so badly needed there. The work has grown until it includes the Brotherhood floor with twelve beds, where the most tried and trusted of the men live; another floor upstairs with forty-five beds for homeless men who fill them each night after the meeting; and a kitchen where free meals are given to them. The mission today is maintained for the surprising figure of \$10 per day, though 57 men sleep in the beds, and 45 receive two meals a day. In all, the attendance at the meetings has totalled 210,403; 39,149 have come forward to ask for special prayer, 147,896 have been given beds, and 228,657 have been fed. Figures give but a poor impression of the hundreds who have found God and a new life in Calvary Mission. The present superintendent of the Mission is the Rev. J. Harvie A. Zuckerman, who owed a great debt to Mr. Hadley, and rejoices to continue the work which he began. Mr. Zuckerman first came on the staff as lay-assistant in April, 1926.

During the summer of 1926 we held a School of Life in Calvary House. Through the month of July about a dozen young men and



There is a place near by
where a Carpenter, still mends broken men

Bruce
Bairnsfather

POSTER DRAWN BY BRUCE BAIRNSFATHER FOR CALVARY MISSION

women met in the mornings for two hours of Quiet Time, sharing, and training in how to change people. We would go out and keep an engagement for lunch, or during the afternoon; perhaps attend the Mission, taking someone with us, in the evening; and next day compare notes on the work that we had done, what had been found helpful, and what had failed, what instances of God's guidance and power we had seen. The best way to train people for Christ's work is not to draw them away from life into an atmosphere of doctrinaire abstraction, but to fling them into the realism of human problems, and help them to find from God the answer to them. That was all the theological school Christ had, and He trained the best workers the world has ever seen.

The autumn of 1926 saw the addition of four women to the staff whose service to us was great: Miss Eleanor N. Forde, who was with us for two years, and now gives her life to the work of the Oxford Group throughout the world; Miss Marion Bradley, who remained for three and a half years, giving generously of her self and her means; Miss Mary Reynolds, who stayed for four years, now spends her life in the work of the Oxford Group, and is happily often seen in our midst; and her mother, Mrs. Paul R. Reynolds, who formed the Committee on Information, guided it through the first three years, and did invaluable service to the parish and the work.

While we are upon this point, it may be well to give the entire list of those who, in the past decade, have given voluntary service on our staff, most of them on full-time: Miss Alice Womble, Miss Gene Simmonds, Miss Josephine Sessions, Miss Rachel Reaney, Miss Mary Reynolds, Mrs. Paul R. Reynolds, Miss Marion K. Bradley, Miss Katherine Wiley (now Mrs. Frederic C. Lawrence), Mr. Harry A. Meade, Mr. Perry E. Faeth, the Rev. J. Franklin Carter, D.D., Miss Z. Viola Tompkins (now Mrs. William G. McKinley), Miss Margery Speakman (now Mrs. Charles H. Haines), Mr. Douglas Doan, Miss Olive M. Jones, Miss Emily Willis Scott, Miss Helen D. Smith (now Mrs. Samuel M. Shoemaker, Jr.), the Rev. Norman von Post Schwab and Mrs. Schwab (formerly Miss Sarah Bradley), Mrs. John Bland, Miss Mary Graves (now Mrs. Francis S. Danzoll), Mr. Joseph Harre, Mrs. Nina Brodrick Price, Dr. Irene Gates, Miss

Elizabeth Cole, Miss Marion McLeod, Miss Alice Parmelee, Mr. Eugene D. C. Bedford, Mr. Charles H. Watson, and Mrs. James Bradley Williams, Jr. The parish is indebted to them for an amount and a quality of work which is quite inestimable: they have worked with as much fidelity as those of us who receive salaries; while we have given of ourselves quite as voluntarily as they. No account of the staff would be complete without the mention of Miss Katherine C. Blakeslee who was my secretary from 1927 to 1935: her efficiency and tact and devotion to the welfare of the parish made her of invaluable assistance in all our work; or of Miss Marjory Evans, parish secretary for one year, and of invaluable service to the parish for many years, especially in the Altar Guild.

Calvary Church has entertained some distinguished visitors in the past: Daniel Webster, Theodore Roosevelt, Woodrow Wilson, Mrs. Franklin D. Roosevelt, and many more. On October 24, 1926, we received Her Majesty the Queen of Roumania, and her son H. R. H. Prince Nicholas, at the morning service. A congregation of a thousand assembled at an early hour that rainy morning. Queen Marie was escorted to her pew by Mr. Henry Parish, Junior Warden of the Church; and Prince Nicholas sat with her. (H. R. H. Princess Ileana was delayed at West Point, but came to the service on Sunday morning, November 21st.) The rector escorted them out of the church after the service was over, and Her Majesty later said it was one of the few quiet hours she spent on these shores. She wrote in Calvary's *Book of Remembrance*:

Uphold me according unto thy word, that I may live:
And let me not be ashamed of my hope.—Psalm 119 v. 115.

MARIE

Princess Ileana also signed the *Book of Remembrance* when she came to the church.

That Sunday, October 24, was also the day when Mr. Hanford M. Twitchell made his decision, and began his intimate association with the parish which still continues. No other layman has come into the church in recent years who has given to it more generously of himself and of his labor than he. He it was who sold the 22nd Street property in 1927 which helped to finance Calvary House. He

was made a Vestryman in 1927, associate treasurer in 1930, and treasurer of the church upon Mr. Parish's resignation in 1935. His spiritual contribution is most clearly seen in the hours which he gives to planning with us the policy of the parish, and to numberless men whom he has helped and trained.

Advent Missions have been held before in Calvary parish, as this record attests; but in 1926 we held one where the speaking was done by laymen. Through seven successive nights a simple service of hymns, prayers and Scripture led on to the witness of three or four men and women who spoke out of their own experience. There was no preaching, no exposition—just the sharing of experience. The sequence of themes of the services was:

Spiritual Hunger
The Failure of Conventional Christianity
Sin, the Hindrance to Christ
The Living Christ
Self-Surrender, the Turning Point
Witness from Those Changed at the Mission.

Twenty-three persons spoke, all laymen except Mr. Trowbridge and myself. We had 180 on week-nights, as an average, the numbers increasing as the week went on. Twelve made decisions on Friday night, and on Saturday they and twenty-eight others spoke briefly from the floor of the church. Such events were steadily drawing in new people, but they served quite as useful a purpose in training those who had already been won, helping them to put their truth better each time they spoke.

The Church as a whole was awaking to the need of a more vital spiritual message, and the Bishops' Crusade was started. I was asked to go to St. Paul's Church, Paterson, N. J., for this crusade in January, 1927, and took a team of people with me, and we had a very valuable time. But, in speaking to my own congregation regarding the new movement, I said some things which I believe have been proven true:

"Unless there are more miracles first in the lives of the crusaders, there will be none in the lives of those to whom they are sent. If a man does not have spiritual power in his parish, he will not have it because he takes a train journey and preaches where he is not

known. I do not mean that clergy and Bishops must grow dissatisfied merely with the condition of the Church, or grow interested in this new movement: I mean that they must be personally transformed and twice-born men if they are to channel the power of God into other lives. . . . There needs to be held a Crusade amongst the Crusaders before they will have power amongst the people to whom they are sent." But that preliminary crusade was only suggested, never seriously attempted. And another movement with a fine object came and went; and the Church wondered why more had not happened. While doing a certain amount of good, it fell short of its full purpose to revitalize the church. It will not be a temporary movement, gathering up only the forces already at hand, that will save the Church or the world; it is going to cost more than that.

On June 1, it would be two years since I came to Calvary Church. I had said in my acceptance that I favored a two-year trial of my arrangement with the Vestry. Accordingly, I sent a letter to Mr. Zabriskie, as follows:

Calvary Rectory
May 10, 1927

My dear Mr. Zabriskie:

When I accepted the Rectorship of Calvary Church, I did so on the basis that if, after two years of experiment in the work, either the Vestry or I should feel that we cared to terminate our agreement, we should be at liberty to do so.

Two years are ended on June 1st 1927 and I want to ask you to convene the May meeting of the Vestry so that they may be entirely free to take such action as they may see fit to take at that time with reference to my relation to Calvary Church.

For myself, these past two years have been full of adventure and happiness and reward; and there has been sufficient response from the people to make me feel hopeful of the future if the Vestry wishes me to continue as Rector of the Church.

May I express to them through you my great thanks for their generous treatment of me at all times; and ask them again in case we continue the present relationship, to help me in our common effort to make Calvary Church significant because religion is always our first consideration?

Very faithfully yours,

S. M. SHOEMAKER, JR.

Two days later I had their kind reply:

23 Gramercy Park
12 May 1927

Dear Mr. Shoemaker:

The Vestry have heard your letter to me of the 10th instant and have asked me on their behalf to respond to it.

When you accepted our call to be Rector of Calvary Church, you had but small acquaintance either with us or with the parish; and you had not been Rector of any other parish previously. You thought it reasonable that if, after an experiment of two years, you came to the conclusion that you and this parish were not fitted to go on together, you should feel free to give it up, and we recognized the generosity of your sentiments in proposing like liberty for us. If clergymen when called to a spiritual cure would always take thought to leave the way open to both sides to retreat it would conduce to the contentment of both sides.

We are more than gratified, we are delighted, to learn from your letter that the experiment of two years has been for you full, not only of adventure, but also of happiness and reward, and that the response of the people of the parish makes you hopeful of the future if the Vestry wish you to continue as Rector of the Church. As for ourselves, the only misgiving we have ever entertained was the possibility that you might feel drawn more strongly to go in some other direction than to stay here; and we are now happy in the assurance that no such calamity lies before us.

During these two years you have discerned the weaknesses of this parish, and you have employed your unusual gifts to strengthen it where it needed to be built up. You have known how to satisfy the parishioners whom you found here, to draw many others to Calvary Church, to inspire both classes with affection for this place, and new zeal for the advancement of the Kingdom of God among us. A Bishop from the most distant continental diocese of the Episcopal Church, who was in the congregation last Sunday evening, remarked to one of us: "Things are certainly happening in this parish." The Vestry realize the elating truth of this remark. You have done great things for us.

Beyond this, you have become dear to us all, congregation and Vestry: we know that you love us; we are certain that we love you.

Thus we receive with joy your decision to stay here, and to continue your fruitful ministry in Calvary Church.

The work had grown tremendously. The congregations had gone up about an average of one hundred a Sunday morning during the

first year, and about a hundred more the second year, over what they were when we came. I was sure the church should stay where it was, for distances are nothing in New York if people want what is at the other end of them. I had made hundreds of calls on our own families, and talked with hundreds of individuals in my study. The staff members were as busy as I. We were reaching out into the city. But the work was outgrowing the plant. What were we going to do?

Here was our situation: we owned the church building on the corner, the gymnasium (the old chapel) next door to it, the rectory at 103 East 21st Street, and five houses back of it on 22nd Street, three of which, 102, 104 and 106, had doors cut between them which threw them into the semblance of one parish house. Then the old Iron Room was both hall-way and gathering-place, between the parish house on one side, and the church and rectory on the other. The Iron Room would hardly hold the crowds of young people on Sunday nights, and the parish houses were unsightly, inconvenient and ill-adapted for our work.

We did as much of the parish work as possible in the rectory. It was an old-fashioned house, with high ceilings, large rooms, and plenty of beautiful but dark walnut wood-work on the first floor. The front room ran the width of the house on 21st Street, had high lancet Gothic windows; with its grass-cloth wallpaper and hardwood floors, it made a most charming living room. But I shall not forget one morning when the staff was assembled there, and one member casually suggested we move back into the study, and a few minutes later a circle of the ceiling about ten feet around fell with a sickening thud right on the chair where that person had been sitting; and we realized that the old place needed serious repairs. The study was the historic room in which Dean Stanley had been received, and where the Club and the Church Congress was launched; where the great minds of Drs. Southard, Hawks, Coxe, Washburn and Satterlee had thought and written many of their most living words. All round it were walnut book-cases with glass doors, and there my library was also installed. Upstairs on both floors were found four ample bedrooms. It was like an old English

rectory on a London square. We all resisted the thought of removing it.

Yet the obviously sensible thing seemed to be to sell the five lots, one hundred feet square, which we owned on 22nd Street, and build a high parish house on the site of the old rectory. Sentimental voices were heard which seemed more concerned with the past than with the present or future. Discouraging voices were heard, even in the Vestry, about the financial problem involved in such a large building. Some seven thousand dollars only lay in the so-called parish-house fund. The property on 22nd Street was not even sold. We were no longer a wealthy parish. I remember so well the Vestry meeting when all the difficulties were set forth in a letter of three type-written pages by one vestryman who was sure that it could not be done. For a while, he carried the day, and they all felt that the plan was impracticable.

I suggested, however, that we had not exhausted all sides of the question, and requested the Parish House Committee, consisting of the most experienced men on the Vestry, to meet down-town next day for lunch. With us was my friend the architect, the persuasive and candid Mr. Woldemar H. Ritter, of Brookline, Mass. He laid his tentative plans before them. One vestryman, a man of deep spirituality, said across the table to me, "Mr. Shoemaker, I suppose the staff are very much concerned over what action we shall take today." I said, "Concerned? Of course they are. They were on their knees praying for you yesterday afternoon, and they are on their knees right now—not praying that you will build a parish house, but that you will not be afraid to do the will of God as He guides." Mr. Zabriskie was chairman, and he looked over at Mr. Parish and said, "What do you think?" To which Mr. Parish replied, "I have given this matter much thought over night. Our property and buildings are worth about a million dollars. This parish house will cost about one-third of that. I consider it a risk, but a good risk; and I think we have no longer any right to ask these people to go on making bricks without straw. I am in favor of building the parish house." Mr. Zabriskie said, "Gentlemen, you have listened to one of the wisest and most conservative opinions in this city. What is your pleasure?" And every man of the six

voted for it, wholly reversing the decision of the day before. I have always said that Calvary House was a 'Parish' House in more senses than one; for Mr. Henry Parish turned the tide that day. Or did he? Did not the Spirit of God turn the tide that day? One Vestryman said to me as we went out, "It looks to me like good religion, and poor business." But when it was entirely paid for within a year and a half from the time we moved into it, he saw that good religion and good business might be identical. I walked out of that club saying to Mr. Ritter, "Well, all you have got to do is to draw the plans for an ample building on a narrow city lot; and all I have got to do is to raise more money than the congregation has. Other than that, we have got a parish house." And this was the right-about-face of a rector who had come to the parish on the express condition that he should not have to raise money for building-projects—but who, in face of facts, had to change his mind!

The story of the giving towards the building of Calvary House is too long to tell here. The Christmas offering in 1927 was \$78,118.00, all for the parish house. People gave family jewelry, Liberty bonds, silver and gold. It came from all sides. There were two or three very large gifts, but all the rest was given by moderately-circumstanced people. The 22nd Street property was sold at a very good figure early in January, 1928, and the proceeds, \$195,000 minus a small sum belonging to the Endowments, went into the new parish house. We employed no professional money-raiser; personal letters went out from my office to our people and interested friends. I do not believe I spent the time of three whole days' work on it, and I doubt if my secretary spent the time of three whole weeks. By January we had in hand \$270,460. We had prayed it into possibility; we prayed it into actuality. I have always considered it a miracle in the material.

During the summer of 1928 I was abroad for the house-party of the Oxford Group at Oxford. This gave me an opportunity to look for some antique works of art which would beautify the new house. Some of the pictures on the second floor, the carved figure of a pope, the stone figure of a Virgin and Child from Bruges, and several Arundel prints, were brought back with me; and add a note of distinction and beauty which have been an enjoyment to many,

and contribute to the home-like and non-institutional character so often remarked about Calvary House.

As the architect began drawing plans, it became clear that we were greatly pressed for space. He suggested that we throw a screen across the north transept of the church, to correspond with the screen of the Chapel of the Holy Cross, and make of it two rooms, one for a clergy sacristy, and one for a working sacristy where the vestments and vessels should be kept. This commended itself to us for practical as well as artistic reasons; for it released the entire first floor space of the proposed parish house for a large hall which would accommodate four hundred people comfortably. Most of us do not know with what difficulties Mr. Ritter wrestled in building the new house: the lot was the usual city lot, thirty-five by one hundred feet; but the apse of the church encroached upon that lot, allowing at that point only $32\frac{1}{2}$ feet of width over all. The screen and the sacristies were built first, at a cost of \$14,000 in 1927, while the old rectory began to be razed the same summer. We rented houses at 136 and 138 East 22nd Street as a kind of parish-house annex for our workers to live and work in; and I took an apartment at 126 East 24th Street for the year that Calvary House was building.

In the summer of 1927 we began holding out-door services on Madison Square, on its eastern side, opposite 24th Street. The clergy went in vestments, and the regular choir in vestments came also until we discovered that out-door singing was spoiling their voices for the in-door service which followed; then we gathered a voluntary choir. A large number of our parishioners joined with us, handing hymn-leaflets to the crowd, moving about amongst them and talking with them, and helping with the singing. Sometimes the clergy led the service and sometimes they spoke; more often the main speaking was done by changed lay-people, both men and women, young and old, men from the Mission and people of every kind who had a message for those in a city park on a Sunday evening. Lives were changed through those services. It was not unusual for a hundred new people to follow with us back to the service in the church, which was as simple and friendly and faith-begetting as we could make it. I shall always remember those evening services,

which we held for several successive summers, as among the most joyous and vital of any that we ever had. It was good to have the Mission where we could send men without homes and in need of food, and know that this would be given to them, together with spiritual fellowship and help.

We have alluded already to the way a car-card caught the attention of Miss Olive M. Jones. She began coming to services through a period of six months. In the spring of 1927 she made her decision for Christ with a member of our staff. Up until this time we had not quite known how to translate this message into terms of teaching and practise which children could fully understand. Many of the changed parents had shared with their children their own new faith, and kept Quiet Times with them; but as yet there was no one who could transform our Church School and fill it with the new spirit, not only teaching the children, but helping them to experience God and His direction in their own lives. Miss Jones was a great educator; she had begun the work in the New York City schools for 'problem' boys some thirty years before, and she was a past president of the National Education Association. As is always the case, the first need was her own, and that was met; but the next need was that of others, this time of little children, always dear to her heart. We asked her to direct the Church School, which she most willingly undertook in May, 1928, with Miss Eugenia Boross as her assistant. She made of it the means by which children found God, as may be read in her book *Inspired Children*, based partly on her experiences in our Church School. Some of the most moving stories we have known in all the rich period of this past decade at Calvary, are the stories of children's experiences,—so natural, so humorous at times, so deep, so full of meaning for all their lives long.

During the summer of 1928, when Calvary House was nearing completion, guidance came to us to ask Miss Jones to come and live there and be its first director. She was then principal of Public School 120, a member of unnumbered committees, with many lecture engagements to fulfill. She said she would think it over during vacation. I knew nothing of her situation, and could only invite her to come as a volunteer. She took a long-contemplated Sab-

batical year from her teaching (after twenty-five years' continuous service) and, with her friend, Miss Colburn, came to live in Calvary House. Since that time she has given the House its initial direction, she has been superintendent of the Church School and is still its advisor, and makes her home with us, though she has traveled in many countries during the past few years as a valued member of international teams of the Oxford Group.

The Rev. Garrett R. Stearly, son of the then Bishop of Newark, came as one of our clergy after Easter in 1927, and worked with us for two rich years. During that time he was married to Miss Antoinette S. Dreier, and they lived in rooms on the fourth floor of Calvary House, when we moved into it. His clear vision of spiritual principle, and his constant and unwearying self-giving to individuals, stand out as specially significant in his years here. The Rev. David T. Eaton came to us from St. James' Church, Painesville, Ohio, where he was rector, in February, 1928, and with his family occupied the assistant minister's apartment in Calvary House. His cultivated voice gave distinction to our services, as did his strong liturgical sense; and he edited the Calvary *Evangel* most capably and acceptably. He resigned in 1929. The Rev. Norman von Post Schwab joined the staff as a volunteer in 1929; I had known him since he was a school-boy and followed his subsequent years closely; and rejoiced to have him as a fellow-laborer here for two years. He succeeded Mr. Eaton as editor of the Calvary *Evangel*, worked with young people, and took part, as did all the clergy, in other parts of our parish life and work. The Rev. J. Herbert Smith also came in 1929, from Emporia, Kansas, where he was the rector of St. Andrew's Church. He has bound himself to us so closely that it would be hard to think of Calvary Church today without him. As our work grew and expanded, the need for one responsible person to assume charge of the parish during my various absences became more evident; quietly he has accepted more and more such responsibilities, bringing to them his business training and clear mind for detail, as well as his buoyant health and ready spirit. It was in a sense a recognition of what was already a spiritual fact when, in October, 1932, the Vestry made him Associate Rector of the parish. The Rev. John Potter Cuyler became an assistant minister

in the summer of 1930, and has made his largest contribution through his excellent work with men, through his splendid editing of the *Evangel*, and through the remarkable transformation that has been made in our evening services.

The autumn of 1928 saw the opening of Calvary House. The week of dedication was a notable one. Sunday evening the Mission came and held its meeting in the church. Monday night there was a parish dinner, with speeches and music. Tuesday night we had the first Group meeting in the new house, on the occasion when Mr. and Mrs. Orrin Day, the parents of the Rev. Sherwood Day, beloved of many in this parish, celebrated their golden wedding anniversary with us. Wednesday, the eve of All Saints Day, Bishop and Mrs. Murray, Bishop and Mrs. Manning and Mr. and Mrs. Zabriskie dined at the rectory, and Bishop Manning preached at the service in the church, and then, followed by as many people as could get in, dedicated the main rooms of the Parish House to God. Mr. Zabriskie and the Presiding Bishop made addresses in Calvary Hall, and so did the rector. Thursday was the night of the regular evening meeting, which packed the new hall. And Friday the neighborhood was invited in for dinner, to hear of the work of the parish.

Calvary House was an expression of something already created, a new life pulsing all through the parish, manifesting the adventure of living religion; and this should always be the case—the life first, and then the new form in which it expresses itself. But the new equipment gave further impetus to our work. It gathered all our staff conveniently under one roof, where they were in constant touch with each other, and each might talk by telephone to anyone else in a few seconds; this constant sharing of information and checking of plans is indispensable in well-integrated, fully God-guided work, and is the solution to the problem of parish workers getting off into holes and pockets, doing good work, but not integrating it with the whole, and keeping it in the mid-stream of God's will. It may be that some future generation in Calvary Church will censure us for putting living-quarters and work-rooms in the same building, so that we literally live "on top of our work": but we wanted a building which was economical; which would

both manifest and increase the spirit of team-work; and which would serve us best in furthering the work at this present time. We have never regretted it. This building, with its extra rooms, allowed also for another great opportunity: that of taking in, from time to time, guests and visitors who want the fellowship of this house, and come to learn the secret and the 'how' of what is happening here. These stay for a longer or shorter time, as seems guided; taking part in the life of the house, giving all they can, facing new decisions themselves, seeing their own work in fresh perspective, and going home to lift it to new levels. There have been, in these seven and a half years, hundreds of such guests and visitors, now part of the growing family of the friends of Calvary Church round the world.

On Palm Sunday, 1929, as we marched into the church, there came a distinct leading to me, "Ask the congregation to do over the interior of the church this summer." It was then painted a yellow-brown, and it had not been renewed in forty years; the good Gothic lines cried for a coat of stone-color paint, which would brighten the whole place. I had had no time to mention this to the Vestry, we were still owing some forty thousand dollars on Calvary House, and it seemed humanly unwise if not impossible. But there was the guidance. I said this to the congregation when I made the announcements, adding that if anyone was of the same mind with me, they might let me know it in the next morning's mail. A check for a hundred dollars came from a woman who made her own living. Before the end of Holy Week enough was pledged to assure the re-painting, and we began to see what other things needed to be done to beautify the church. The hassocks and cushions needed renewing. The lights were unsightly and unsatisfactory. The old seldom-used gallery protruded way out into the church, and spoiled its lines.

The people entered into the whole plan with the same zest as they had put into Calvary House. Mrs. James J. Goodwin, whose husband was one of our best-known and best-loved Vestrymen, and herself one of our most faithful and generous parishioners, offered to repaint the church and remove the portion of the gallery which extended out beyond the roof of the porch. The new pulpit, with

figures of great preachers through the ages carved in its niches (St. Paul, St. Chrysostom, Wycliffe, Savonarola, John Wesley and Phillips Brooks), was given in memory of William M. Carson, also a Vestryman. Mrs. Bache McE. Whitlock and her children gave the beautiful lights in memory of Mr. Whitlock, who was also on the Vestry. An appropriate carved wooden Communion rail supplants the old brass-and-wooden one, and was given in memory of Dr. and Mrs. Stuyvesant Fish Morris. It seemed to me desirable to have the clergy seats placed outside the pillars at the west end of the chancel, so that the clergy might be nearer to the congregation; a parapet was built up upon the old steps (which surrounded the whole chancel) in memory of Mr. and Mrs. Thomas Robinson Warren, the gift of their daughters, two of our most devoted people; and the clergy seats within it were in memory of Bishop Murray, and in honor and gratitude for Dr. Sedgwick. Mr. Schwab, of our staff, gave the carved lectern in memory of his friend and classmate, Mr. Archibald M. Quarrier who was a student for the ministry at the time of his death. These were all dedicated, together with a few others, on All Saints Day, November 1, 1929, by Bishop Manning. A little later the Chapel of the Resurrection was given by one of our present Vestrymen, Alonzo Gore Oakley, and is used for private devotions and as a mortuary chapel; it fills the space behind the organ console, corresponding with the baptistry on the other side of the choir, and was dedicated by Bishop Lloyd on Easter Even of 1930.

During that summer we lost from our staff Mr. William H. G. Chandler, the parish agent. He cared for the detail of our finances, and for the fabric of our plant. His father before him had had the same position; and he succeeded him in 1887. Until his final illness, he had missed but one half-day's work in all those forty-two years of service. He was the last link, in the staff, with the days of Dr. Satterlee.

The spring of 1930 witnessed a positive epidemic of matrimony in Calvary House. The engagements of Miss Eugenia Boross and John P. Cuyler, Jr., then a seminary student, now an ordained minister of our staff, of Miss Alys Boross and the Rev. J. Herbert Smith, of Miss Helen D. Smith and the rector, and of Miss Sarah

Bradley to the Rev. Norman von P. Schwab, were followed by their marriages within the next few months. The first three of these couples are still on the staff and live in Calvary House, so that we have really four homes under one roof, counting the single members of the staff as another large family. These homes are all means of hospitality whereby people can find a deeper experience of Christ and His answer for the typical needs of our time, and where the problems of home and marriage, so grave in our day, are being worked out on a guided basis. The presence of little children in the house—five of them now—adds to the joy and naturalness of our united life together. I pay my tribute of grateful respect to the wives of the clergy on our staff; for not only are they one in spirit with their husbands in their work, but they do just about as many hours hard and happy work for Christ as we do, taking constant leadership and responsibility often in unofficial but most valuable ways.

The Easter Offering in 1930 amounted to \$41,001.44. Of this amount, thirty-five thousand dollars was either given or secured in three large gifts by our beloved Treasurer and Senior Warden, Mr. Henry Parish. The offering not only provided for our summer work, as usual, but it cleared completely the debt on Calvary House—and this during the first year of a grave financial depression, and after the entire redecoration of the interior of the church, within a year and a half of the time when we moved into it.

This year also saw us reach the five-year mark in our period at Calvary. On the anniversary Sunday I briefly reviewed the noble history of this parish, looked into the future and asked what lay ahead? It seemed to me then, and seems now, that "no church is ever done-for which is spiritually alive. . . . If we continue to meet human needs through the all-sufficient and everlasting Christ, we need not fear if the population ebbs away from us again, as it has done in the past. There is every indication now that this section of the city will be more and more residential." I asked the people then, and ask them all now, to remember the parish in their wills, saying that I thought it not too much for those any ways well-to-do to leave to the church an amount sufficient to cover what

they have given annually. So much money is idly left, and idly spent; why not leave it for God's work?

In the autumn of 1930 Deaconess Claudine Whitaker, who had been a missionary in Mexico, and later deaconess on the staff at St. James' Church, New York, came to us. She has given herself to work for girls and women, to teaching the Bible, to taking charge of the Church School in Miss Parmelee's absence, to constant work with individual women, to parish calling, and during the past two summers to superintending our Summer Home at Carmel. She was director of Calvary House for two years, but resigned from this because she wanted to do more direct parish work. She is now Parish Secretary.

Mr. George Zabriskie, our beloved Senior Warden, died after a two-year's illness October 4, 1931. For forty-two years he worshipped and served God in this parish church. He was Vestryman and Warden here. He was our most eminent layman, and one of the great laymen throughout the whole Episcopal Church, whose voice was always listened to with respect in any council, whether of the parish, the diocese, or the Church at large. To all his work, legal and ecclesiastical, he brought a massive mind, stored retentively with a wealth of knowledge of the law, of Biblical history and criticism, of theology, of practical business, of canon law, of liturgics, and of the issues and problems of church unity. He was the first chancellor of the Diocese of New York. He was a member of the committee which revised the Prayer Book. He labored ceaselessly for the reunion of the churches upon a sound ecclesiastical and theological basis.

Mr. Zabriskie sponsored my call to Calvary Church, and through the four years while his health permitted his continued intimate responsibility for this parish, he gave me his unqualified support. Himself an old-fashioned "High-Churchman," he did not like our evening celebrations of Holy Communion on Maundy Thursday (though here we had the precedent of no less authority than Bishop Satterlee when he was rector), and some of the informal ways which we introduced into meetings and sometimes into services; yet he vigorously defended and commended our work in articles, letters

and conversations, saying that "it was winning people to the Lord Christ; and that was what he cared about." No one could have made a more personal or heart-felt appeal for personal spiritual consecration than he made at the dedication of Calvary House. I had been told that, if I accepted the rectorship of Calvary Church, I should be expected to defer to him in all matters; my experience was that I differed from him more than once and persuaded him to my way of thinking, as more than once he persuaded me to his. In every way, by word, by gifts and by coöperation and prayer, he backed what we were doing and rejoiced in it. I came to love him, as we all did in Calvary House. He was a forceful personality with a strong sense of the stewardship of his responsibilities, and he was a wise guide whose opinions were weighty; but he had a merry heart, full of affection and welcoming it from others.

At the memorial services we held for him in Calvary House, November 23, 1931, addresses were made by the Bishop of New York, Mr. Stephen Baker, Judge Augustus N. Hand, and the Presiding Bishop. On that occasion Bishop Perry said of him:

There was a prophetic strain in Mr. Zabriskie's judgment upon questions of major importance. He could be patient in his attitude to them because he was so sure of the ultimate result. . . .

The service rendered by Mr. Zabriskie to the cause of reunion was characterized by the same spiritual perspective. The movement resulting in the World Conference on Faith and Order had, in positions of official leadership, three outstanding representatives of our Church. Bishop Brent was the soul of it. The impetus given by Robert Lowell Gardiner carried it to the ends of the earth. It was conserved and sustained by the hand of George Zabriskie.

For many of us, a kind of glory departed from Gramercy Park when this stately, carefully groomed figure was no more to be seen about its streets; and his wisdom, his good sense, his insight and his humour were missed beyond words to describe, in our Vestry meetings. In the tablet to his memory, in the chapel which he and Mrs. Zabriskie gave in memory of their daughter, we tried to catch in a few words the spirit of his life, and the chief emphases of his service to his Lord:

GEORGE ZABRISKIE

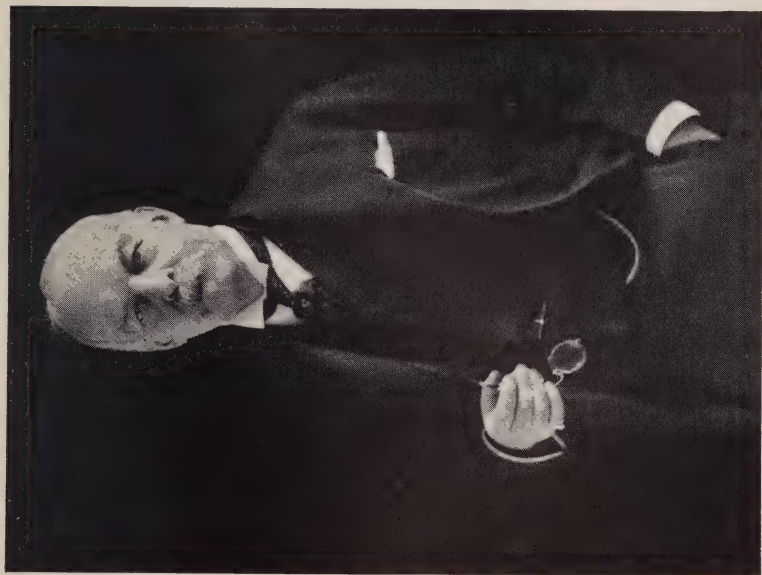
OCTOBER 12, 1852 — OCTOBER 4, 1931

First Chancellor of the Diocese of New York
Vestryman and Warden of Calvary ChurchRich in Learning, Wise in Counsel, Strong in Grace,
He Labored for the Unity of Christ's Church, the
Enrichment of Her Liturgy, the Perfection of Her
Laws, and the Extension of Her Influence

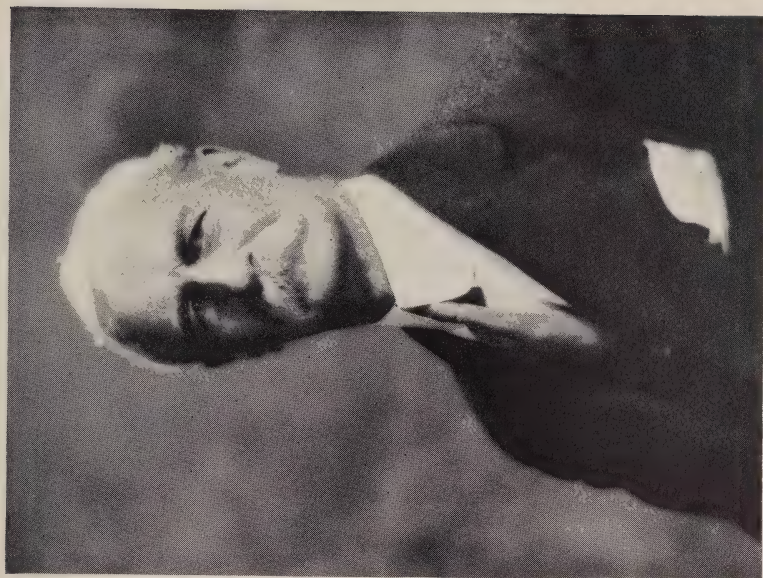
* * *

The Lights in this Chapel are given in his memory.

Calvary Church rejoices in the lives of three men whose service in the mission field of the church has been outstanding. We have already spoken of the Rev. President Francis L. Hawks Pott, D.D., of St. John's College, Shanghai. Another is Dr. Grafton Burke, F.A.G.S., who with his wife has spent twenty-three years in Alaska. The Hudson Stuck Memorial Hospital at Fort Yukon, which he has almost entirely created, and where he serves, lies ten miles inside the Arctic Circle. It ministers to Esquimaux, Indians, trappers, gold-seekers, traders, boatmen—to all who need it—entirely without charge. He is a brilliant surgeon, renowned for the skill of his operations. He and Mrs. Burke are parishioners of ours, and when they were here in January, 1932, a reception in honor of their twenty years of service, was given to them in Calvary House, at which both of them told about their remarkable work. The third is the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow. For forty years he has been perhaps the best-loved missionary of our church in China, and is today one of China's greatest Christian leaders. Because of the friendliness of his spirit, and the width of his sympathies, he is as dear to other churches as he is to ours, and sought for leadership in all great Christian and humanitarian enterprises, whether by Chinese or foreigners. When I was in China, I heard everywhere how greatly he was revered; then I came to know him and love him myself. When I discovered that our gifts to missions much more than covered the salary of Dr. Pott, I asked if we might not have the privilege of caring for that of Bishop Roots also; and this has been the case since



GEORGE ZABRISKIE
Vestryman 1893-1903; Warden 1903-1931



HENRY PARISH
Vestryman 1902-1923; Warden 1923-

that time. We have frequently seen him at Calvary Church in recent years, when his work has brought him to this country. The last year he has spent in working with the Oxford Group in the Scandinavian countries and Switzerland, and has now returned to Hankow. It is a proud tradition that Calvary is a "missionary" parish. We give for all the church's work everywhere: but we take special pride in these good servants of God.

Another of Calvary's great traditions is its music. For nearly twenty-six years that tradition was carried on and ennobled by the life and work of John Bland. In 1910 he became master of the famous boys' choir, and after 1927 of the mixed choir of men and women. The exquisite results, which we well remember, came from great professional ability in voice production, but they came also out of a peculiarly sensitive and beautiful spirit. The Christmas Eve Carol Service was really his creation, and through the years has gone on being more and more beautified and refined: I always think of it as his living memorial. Hugh Porter was organist from 1924 to 1928, Harold Friedell from 1928 to 1931, and William R. Strickland, Jr., from 1931 to 1932. Mr. Bland celebrated his twenty-fifth anniversary in September, 1931, and on the following June 25, he entered into the larger life. A window, which came from John Henry Newman's old parish church in Littlemore, near Oxford, was placed in the south aisle to the memory of this beloved and gifted choirmaster. He was succeeded immediately by Vernon de Tar, as choirmaster and organist, who has continued our high musical standard, and given us three and a half years of admirable service.

We have spoken principally, in this account, of the Vestry and members of the staff: and this is in part inevitable in such a record, for these focus the activity of the parish as a whole. What of the congregation? When we came, there was a large roll of communicants, but great numbers of these never came, either to give or to receive. It seemed right to drop many of these, asking them, so far as possible, to join with parishes near to where they lived. But there was a substantial list of loyal and devoted people; some of whom had moved into other sections of the city and came long distances on Sunday mornings, some of whom lived in the neighborhood. Very few of these people have been transferred to other parishes in the

past ten years, and we have continually been replacing absentees with those who come with fair regularity and take some active part in the work of the church. It is out of the question to turn back the hands of time to the day when people felt about the church, and attending it, as they did forty or fifty years ago: apartment houses, motors, length of residence in the country, restlessness and an increasing dislike of assuming regular engagements or responsibility have all contributed to this. I should say, in general, that people today take the church, with all that it means, less seriously than their parents and grand-parents; but that they take their own personal spiritual responsibilities, their obedience to the will of God, and their privilege of making Him known to others, rather more seriously than their forebears, once they assume such responsibility at all. I took the congregation into my confidence from the first, and let them know that, while the whole staff was available to them whenever they needed and called us, we must spend our major time, not in trying to hold those whose connection with the parish was so tenuous and fragile that it depended upon clerical calls to maintain it; but rather upon reaching new people, those who came for spiritual help, those outside the church, those to whom God meant little if anything. I cannot say with what uniform loyalty our people have accepted this program with me, and forwarded it by constant support. From time to time we have seen greater depths of meaning in our whole Christian enterprise, and had to re-vamp our thinking and practise in accordance with it. Our people have never failed to respond with eagerness and loyalty. There is not space to name them, but I see them in my mind's eye as I write, and I rejoice in them with thanksgiving.

XVII

THE CHURCH AND THE WORLD

THE first seven years of the present period of Calvary's life were given largely to creating an adequate staff of united workers on a life-changing basis, to strengthening the valid parochial forces at hand, to developing a large number of lay-people who could change lives, and to their interchange and training, and to the building or improvement of our now splendid physical equipment. All through those early years there were two forces constantly at work side by side: the intensive force which strengthened our stakes, and the extensive force which lengthened our cords. After this time there is to be found, not a new emergence so much as a new emphasis. Because the life at the center was strong and vigorous, we could increase its outreach. And the parish has thus increasingly become, not a local institution only, but part of a world-wide spiritual awakening. From this we have drawn, and to it we have contributed.

Parishes, like individual lives, grow stale and die spiritually from want of fresh life and growth. Nothing is more disturbing than to see a clergyman or a parish begin with a good start, and later fail because repetition is no substitute for genuine inspiration. It is easy to see this in the case of guilds and parish societies which have lost all practical spiritual worth, and live on just because of sentiment when they ought to be scrapped; but it is not always so easy to see that both a rector and a parish need from time to time new illumination which restores direction, kindles fresh fires of impulse, and lifts the work of the parish anew into the stream of God's will for the world. Again and again I, in company with growing numbers of clergymen all over the world, have been thankful for the challenging

interchange of experience which is available for us all in the Oxford Group, and for the way in which it has shown us the next steps in our own or in parish life, not by any rule of thumb, but rather by sharpening some personal issue for us and helping us to settle it. As dozens and scores of our own parishioners have gone out on local or international teams of the Oxford Group, throughout these past years, they have come back more fully trained in spiritual leadership, more dedicated themselves to God's work, more open to the guidance of the Holy Spirit, more able to help others to take their next steps in growth, and more ready to assume genuine spiritual responsibility. This has lifted the level of parish life and work, united us more and more in our common enterprise, and increased the number of those who seek from the clergy and other leaders, not mere personal attention, but training in still further spiritual leadership. These people give constantly, of their substance, and of themselves, to the work of Christ in the world. And they are such a working force as every parish and clergyman longs to have, and might have if the price of thorough life-changing and training were paid.

In the spring of 1932, I felt that I was in need of a further vision and reach in my work. An international team of the Oxford Group was coming to begin work in Canada and the United States that autumn, and the call became imperative to me that I should join them for six months. I shared this with the Vestry, who concurred in it, and sent the following letter to the members of the parish:

July 1, 1932

TO THE PARISHIONERS OF CALVARY CHURCH:

We must all realize that the work which has been characteristic of Calvary Parish for the past few years is part of a much larger movement which is making a tremendous spiritual contribution in many countries today. A First Century Christian Fellowship, or the Oxford Group, has been called by the Archbishop of York "one of the main movements of the Spirit in our time."

The visit of a number of the Group from over-seas during the past spring has greatly increased the adherents to the movement in this country, and opened many doors in the different denominations to its re-emphasis of old truths.

The economic depression and our waning material security as a country have reminded us all forcibly of our need for faith in God—more faith than we have had before. There is a wistfulness abroad which was not here three years ago. This unprecedented crisis is at the same time an unparalleled spiritual opportunity.

The message and power of the Oxford Group managed to interest a great many typical modern people in religion when times were good. What may it not do in a time when men are coming to feel their need for God! During the past two months, at special meetings in some of the leading cities of the country, some twenty-five thousand people have heard the message of the Group, and great numbers have made it a part of their lives.

The evident need of our country and the world for spiritual awakening, and the manifest effectiveness of the Oxford Group to meet that need with the message of Christ, lays a special obligation upon us all at Calvary to share with others what has helped us.

When, therefore, the Rector asked us to come to a special meeting of the Vestry on June 15th, and proposed to us that he be released for a six-months' sabbatical leave, during which time he should devote himself entirely to the furtherance of this important work throughout America, we felt that this was a call which neither he nor we could disregard. Further, we wanted him to go as our representative. We therefore granted him such sabbatical leave unanimously, to take effect on September 15th of this year, on the assurance of the Rector that he intended to resume his responsibilities here at the expiration of his leave. The leave is granted with salary, but not expenses. This action will not increase our adopted budget.

The reputation of our parish as one of outstanding missionary interest is of long duration and wide knowledge. We feel that our action is thoroughly in keeping with this tradition. We are not losing our Rector even for these six months. We are sending him forth, while we stand behind him, to help to win and train leaders in other centres who can do for others what has been done for us at Calvary Church. We freely acknowledge that our expansion in equipment, gifts and influence, has been due to a new lease of spiritual life. This we believe to be the answer to the Church's depression; and a revitalized Church has the answer to the world's depression, through reaching individuals one by one.

We confidently count upon the parishioners to approve our action, and to give themselves with full vigour to the service of the parish, which

will be temporarily under the able and consecrated leadership of our Associate Rector, the Reverend J. Herbert Smith.

Sincerely yours,

THE VESTRY:

HENRY PARISH, Senior Warden,

JOHN L. WILKIN, Junior Warden.

THOMAS A. DAVIS

KENNETH KENNETH-SMITH

ALONZO GORE OAKLEY

WALDEN PELL

LEONARD G. SCHULTHEISS

HANFORD M. TWITCHELL

EDWARD K. VAN WINKLE

BLAIR S. WILLIAMS

In this letter, and in all the support which the Vestry has unfailingly given in meeting the new opportunities which have opened before us, the lead was taken by our Senior Warden, Mr. Henry Parish. In the early days he said to me that he believed less and less in great institutions, and more and more in contact between individuals, as the true means for spreading Christ's message. As our vision has grown, his has grown with it: and when I proposed going to Denmark at the very height of our winter's work in 1935, to have part in the national campaign there, saying to him that I thought we in America needed to know all that we could learn about national resurrection, he said to me, "I accept your view of this parish as a world-parish." This historic letter made clear several important things: it emphasized the identity of the Oxford Group with the Church of Christ: it recognized what the Group had contributed to the enlivening of the parish: it pointed out that the leave granted me was another step in the long missionary history of the parish: and it evidenced the faith of a group of responsible business men that God could provide for parochial needs, as well during a time of depression as in "good times" so-called: it affirmed the faith that our parish is called, not alone to further the work of others in taking Christ to the whole world, but to have part in that work directly ourselves.

Those were six rich months. They began with training-house-parties in Connecticut, Maryland, North Carolina, Kentucky and Michigan. The overseas team landed in Montreal towards the end of October, a varied company who had something in common with almost every type of person: a labor-organizer, a British Admiral, a German head-mistress, a Presbyterian minister and former Moder-

ator of South Africa, a Dutch baroness, and a number of young men and women recently from Oxford. The city was open to us. We preached in some forty pulpits on Sunday. We held packed meetings in the hotels and elsewhere throughout the week. And always there went on the steady stream of personal work with individuals, which is the main current of the Oxford Group. What was done there was repeated, in its main outline, in a dozen other cities on this continent. In Ottawa Mr. Bennett, then the Prime Minister, received us at luncheon and made his widely quoted remark about the Group: "As John Wesley saved England from a revolution in the eighteenth century so the forces which you so powerfully represent are the only forces which can save civilization today." We visited Detroit and Toronto before Christmas.

The Christmas season saw me back at Calvary again. The Rev. Canon L. W. Grensted, of Oxford, who joined us for the Christmas vacation on the team, preached one Sunday at the Cathedral of St. John the Divine; was introduced by Bishop Taitt to a group of clergy in Philadelphia; and by Bishop Freeman to a group in Washington, on which trips I accompanied him along with several others of the team. Then I set out westward to prepare for the coming of the team in Chicago, Kansas City, Phoenix, Los Angeles and San Francisco. Each of these cities gave us a great welcome, and there was a tremendous house-party at the Riverside Inn, in California. From there I returned home, while the rest of the team went on to western Canada and worked their way eastward *en route* to the great house-party in Oxford in June.

The parish had gone steadily and splendidly forward under the leadership of the Associate Rector, the Rev. J. Herbert Smith. My first Sunday at home was confirmation Sunday, and we then presented to Bishop Manning the largest class that had been confirmed in the parish for fifteen years. It was even more varied than numerous, the *Calvary Evangel* listing the following types within it: "a former lumber-jack, an ex-millionaire, a retired head-master, a champion long-distance swimmer, a medical scientist, a physician, a commercial artist, a Bryn Mawr Sophomore, a nurse, a lawyer's wife, a sales-girl and other business people. Harvard, industry, Park Avenue, prison, medicine, mission, Germany and Jewry have been

caught in the strongest of bonds—the integrating spirit of an ex-Carpenter, Revealer of God.” During Advent a Mission of Personal Witness had been held in the church, with a nightly attendance of two to three hundred; where laymen gave evidence in a natural and timely way of what God had done for them. And a “mission house-party” was held at Calvary Mission during February, participated in by the men at the Mission and also by a large number of other men, principally business men in the city. The regular Sunday services continued to be well-attended, and the life of the parish grew and developed in every way. The Thursday Night Meetings ran about three hundred a week during that winter. Throughout that and the succeeding summer, we continued the services on Madison Square.

The printed word has had and continues to have a very large place in the work of the parish throughout the world. Chief in this respect is the *Calvary Evangel*, now edited by our Assistant Minister, the Rev. John P. Cuyler, Jr., which has a regular circulation of 1031 copies per month, beside selling two or three hundred loose copies, and travels to 43 states and 29 countries. It has served a specially useful function in the clear enunciation of spiritual principles which must underlie effective action, and it is easy to see what this means especially to people who live in isolated places and lack constant fellowship with teams of the Group. Mrs. Paul R. Reynolds’ book, *New Lives for Old*, was very helpful. Miss Olive M. Jones’ book, *Inspired Children*, has been the Group classic on the training of children in religion. Mr. Cuyler wrote the record of the two years 1932-3 in a book called *Calvary Church in Action*. My own books have consisted principally of stories of people who have been changed, or of sermons preached in Calvary Church: *Children of the Second Birth* (1927), *Religion That Works* (1928), *Twice-Born Ministers* (1929), *If I Be Lifted Up* (1931), *Confident Faith* (1932), *The Conversion of the Church* (1932), *Christ’s Words from the Cross* (1933), *The Gospel According to You* (1934). Somewhere between fifty and sixty thousand of these books have been sold, and most of them continue to be sold.

Calvary House has also had a great place in the world-work of the parish. Built as the parish house of Calvary Church, it houses the



CALVARY HOUSE, 1928

many activities of the parish. It is also the home of our staff, who live as well as work within its walls. But it has become also the temporary home of hundreds of different people at various times, who needed the experience of living together in a fellowship and wanted more training in united work; or of members of international and other teams who were staying in the city. There would never have attached to the word "parochial" the sting of insularity unless there were something about parish life which tends to get involved in itself, a tendency to be centripetal and self-absorbed. And for this ailment there is no remedy like the swirling in of new and moving life from without, identical in its aim and united in its fellowship, but sometimes moving faster and more true to the main current than the local stream. There is give and take in a spiritual fellowship: all of us who want God's best for ourselves and for His work are glad to give help or to receive it, according to where the need is.

And if our main object is to train people in spiritual leadership—any people who seek it, not alone our own parishioners—then the test of all activity must be whether it contributes to this. There have been periods in the life of Calvary House when it was guided to have it teeming with meetings for the training of various groups—men's, women's, girl's, professional women's, young peoples', Thursday Evening, etc. And there have been other times when it was guided to decentralize, to send these people forth to create new life in other centers, perhaps in other churches, in businesses, in homes and towns. At such times our leaders in Calvary House give themselves to selective life-changing, or to building up groups elsewhere, or to smaller special groups for training, and special meetings with a particular design in view. Those whose eye is on parochial up-building will be a trifle happier when the parish house swarms with crowds of people: but those who seek the larger interests of the Kingdom of God on earth, and know that He does not fail to guide His people in the right way, and has promised that those who lose their lives for His sake and the Gospel's shall find them, are glad simply to be a guided part of His emerging force of workers throughout the world. Calvary parish as a family will thrive insofar as all its people give themselves wholly to God for His service, and live up to all the vision they have and see: they can never thrive by recalling "the old

days," either of long past generations, or of times much nearer to us. We cannot stand still for spiritual success. "His truth is marching on."

For the past two winters the Sunday evening services have doubled in size. We have made them Oxford Group services, and Mr. Cuyler has been largely responsible for them. There is a definite theme for each service, which runs all through it, Scripture, hymns, anthem and prayers. With clergy and choir in vestments, and the reverence which the church inspires, the services are dignified and orderly: but they are also informal, the order changing sometimes from week to week, and the talks are principally by lay-people who speak about personal experience as it relates to some larger problem common to nearly all the congregation. In every service there is a Quiet Time, when we give God the opportunity to speak to us directly,—an opportunity which is not always afforded in the rapid pace of a formal liturgical service. It is an interesting experience for a clergyman to realize sometimes that a congregation is getting the point much better from the brief but concrete words of a layman, than from the ordinary sermon: but this is the fact. The old Sunday night services, with Evening Prayer and Sermon, were a heart-break to clergy and people alike, with a faithful handful of a hundred people, and a general sense that they had just as well been omitted: but today the Sunday evening services have a place that is central in bringing new people into touch with vivid Christian experience told in terms they can readily understand, by people like themselves; and also in training those who speak, and talk with people afterwards, in spiritual leadership.

In the spring of 1934 an overseas team of the Oxford Group visited New York, and held two great meetings at the Waldorf-Astoria, the first of which some of them addressed by wireless telephone from the S. S. *Europa* at sea, being delayed through a storm. Bishop Manning welcomed the team to New York. On Sunday, April 22, the Rev. Dr. Frank N. D. Buchman preached in Calvary Church to the largest single congregation that has gathered with its walls in many years: people were standing in the aisles. He preached on "... almost the whole city together to hear the word of God" (Acts 13: 44) and held out before us the vision of cities and countries

captured for Christ, illustrating his sermon with recent events in the advance of the Oxford Group. Future generations of Calvary may better estimate the historic importance of such a visit from the founder of the Oxford Group than we can do at the present day.

The quality of the outreach of this parish into the country and the world is well illustrated in the experiences of one of our Vestrymen, Mr. Walter Biscoe. Coming to this country on business, as the head of the India State Railways Bureau in New York, he tried several churches in the city, and was finally drawn here to Calvary. His own life, and that of his wife, were changed, and they began tirelessly to give themselves to helping other individuals. After Mrs. Biscoe's return to England, where their children were at school, Mr. Biscoe came to live in Calvary House. It would be hard to estimate how many men found an experience of Christ through coming into Mr. Biscoe's office, or getting into contact with him in other ways. His journeys across the country, to find travelers to India, Burma and Ceylon, were spiritual pilgrimages made on guidance; and the story of their success a revelation of God's power to direct the wheels of business, and to use business men in and through their daily work to change lives. In the spring of 1935, being transferred to an important post in the railways in India, he resigned from the Vestry and took his leave of us: but he carries with him the affection of his friends here, and an experience which will bring new light on the human problems which are the same the world around, and especially on the racial and governmental problems of India today. Such inclusion and training typify the way in which Calvary Church makes its contribution to the world.

Members of the parish, including the rector, have had part in two great national campaigns of the Oxford Group in 1935: Denmark, from March to May; and Switzerland, September and October. A team of two hundred gathered in Copenhagen a few weeks before Easter, and held public meetings in the city, being received by the Bishop, the Primate of Denmark, and touching every element in the city's life for a period of several weeks. A great house-party followed at Haslev, the center of conservative Christian schools, which drew in all some five thousand people for fellowship and training. The movement has taken on national proportions in that land. In

the autumn a team of six hundred came together in Geneva, from thirty nations. Guidance had come the previous spring to go to Geneva at that time, though no one had then foreseen how critical for Europe would be that autumn's session of the League of Nations. We were quartered at hotels throughout the city, meeting daily in team gatherings for training and guidance; seeing innumerable people throughout the day; and holding large public meetings in the evening in the Salle de la Reformation, where the League originally sat. We were received by the local Genevese government, which is Socialist; and twice received by the President of the Swiss Republic. Some said that there was more talk about the Oxford Group in Geneva than about the League of Nations last autumn. I happen to have been in Europe in 1914, just before the great war began; and I was deeply aware that the nations recognized a force at work in 1935 which was not present in 1914, the suggestion of another and better way than war, in which to settle international disputes. The President of the Assembly, Dr. Benes, invited all its members to a great luncheon in Geneva, to hear the message of the Oxford Group: some 475 of us sat down, and for two hours they heard the message of Jesus Christ in present-day language, as the answer to the nations' problems. President Hambro, of the Norwegian Parliament, said to us that this was the greatest gathering of statesmen under one roof, in his estimation, since the Congress of Vienna. A month afterwards Mr. Hambro paid a historic visit to America, speaking on the Oxford Group in many cities, and especially at a representative luncheon at the Bankers Club, and a great meeting in the Metropolitan Opera House, on November 20. When a statesman of his position declares that he sees the answer to the world's needs in the awakening which is called the Oxford Group, the attention of all must be arrested who are concerned for their countries and the family of nations.

June 1, 1935, marked the tenth anniversary of my rectorate. I had landed from Denmark but a short time before, and was happy to be able to celebrate the anniversary with the parish. The people were good enough to give a dinner which welcomed me home and marked the anniversary, at which Bishop Manning and others spoke most kindly; and where was presented to me the portrait by Mr.

Frank O. Salisbury of London. This was the gift of the parish, and was made through the good offices of the Associate Rector and Mrs. Smith who are long-time friends of the Salisburys. The picture was painted in London, where my visit, on the way home from Denmark, coincided with the days of the Jubilee of the late King. As Mr. Salisbury had been commanded by the King to paint the great service of thanksgiving in St. Paul's Cathedral, it was especially good of him to find time to paint any private citizen. The mind and heart of all London was filled with the occasion of His Majesty's twenty-fifth anniversary; and I shall long remember as one of the greatest sights I ever saw, the Jubilee procession to St. Paul's that cloudless May day.

A great step ahead in all the women's work of the parish was taken in the autumn of 1935, when it was all consolidated under the general organization of the Woman's Auxiliary. The Benevolent Society, the Mothers Club, and the Altar Guild, which are thus brought into consolidation with the Auxiliary and with each other, lose neither their function nor their identity, for the president of each becomes a member of the Executive Committee of the Woman's Auxiliary. The great practical effect is to put and keep before all the women of the parish all the branches and kinds of women's work in the parish, with a view to their information or enlistment in one or more phases of the work: and the meetings, instead of being the old type where a committee was in charge, and a speaker was secured, are characterized by far greater participation on the part of all who are there, by growth and training in taking concrete spiritual responsibility, and by far greater stewardship of all talents and possessions. The great shift, which we seek to make in all our parish work, is from being the kind of people who merely support other people who do the work of Christ, to becoming ourselves His active workers and servants, taking initiative, responsibility and leadership.

In December, 1935, we lost from our parish and Vestry one of its most unique figures. Dr. Francis LeRoy Satterlee, a cousin of Bishop Satterlee, was brought up in this parish. His work and scientific studies, and the ill health which resulted from X-ray burns during the early years of experimentation, kept him from frequent contact with the parish. But, in my early years here, we would see him

from time to time. A grave illness with almost unbearable pain brought us into touch with him again in the hospital in 1931; but he soon moved out to his home in Montauk, and we did not see him. There occurred, in the spring of 1933, a remarkable experience of God with definite physical relief and healing resulting, which brought him out into the clear light of a wonderful faith and a clear perception of God's direction which never left him as long as he lived. One effect of this was an even heightened inventive faculty, so that his last two years were scientifically among his most fruitful. His incredible bravery in constant pain, and the utter assurance and joy of his faith, will remain a treasured memory with all of us who knew him. One sacred incident I must repeat. One day his sister was visiting him, and he called her over to the desk where he worked; and showed her, slightly hidden in a plant which he kept beside him, a tiny silver crucifix. "It helps me to have that," he said, "because He suffered too." His Lord had found him; and now He has rewarded him with the peace and release of the heavenly places.

We began, well ahead of time, to prepare for the hundredth anniversary of the parish, which occurs in this year of 1936. The year which Dr. Henry Y. Satterlee said fifty years ago seemed so far away, is here. We are in hopes it may see our organ wholly renewed and put in excellent condition; and, as a start towards this, Mr. de Tar arranged during the early months of 1935, a series of concerts to which admission was charged: one by the Ideler String Quartette, a piano recital by Mr. de Tar himself, and a concert by the choir. These were enjoyable in themselves, and they focussed the anniversary in people's minds. During the summer a large Centenary Committee was appointed, with Mr. Alonzo Gore Oakley, of the Vestry, as its chairman, and Mrs. Blair S. Williams as Vice-Chairman. All plans for the celebration of the hundredth anniversary have been in their hands, and are going forward at the moment of writing.

* * * * *

Every parish must assess its life, in each generation, by reference to our Lord's vision and will for His Church on earth. We need to

think directly and clearly, and remember that His Church is simply the instrument of His will. We must not confuse it with official assemblies of churchmen, with various different communions or with the aggregate of them, with local congregations of people, or with buildings topped by spires and crosses and bounded by four walls. These things may be the shell of its life, if it has life; or the walls of its tomb if it has not. The Church may employ them, but it does not consist in them. It may be found within them, if there are a group of people who are making the will of God effective as touching the needs and problems of the time. The Church can never be merely an aristocratic ecclesiastical society descended from people who used to do the will of God. If we are related organically to the early Church, we can only persuade the skeptic world of the fact by our resemblance to it. That Church was God's Voice to a confused pagan world, much like our own,—God's new society: and Christ wanted His church to be estimated by results: "by their fruits ye shall know them."

And if our modern parishes are not merely to perpetuate ancient shells, if the power of God, the mind of God, the illumination of God, are to be transmitted to our modern world on a sufficient scale to challenge it with Christ's better way, then the question to ask is not whether some fresh manifestation of the Holy Spirit is applicable in the Church: but whether the organized Church today is itself part of the true arm of the Holy Spirit, the ready instrument of spiritual effectives, like those whom Christ called and trained and left behind Him at the beginning. That little church met and overcame the unbelievably hostile forces of paganism and despair by the quality of its life, by the fact that its people were in God's constant control; and through them, by hurling them out into festering situations, those situations were cleaned and healed. Neither paganism nor Jewry could withstand them.

This is what we need today—not the perpetuation or increase of what we are already doing, but a qualitative growth—and that, not alone in terms of character, but of effective action. The Church in so many places is still seeking to forward and save its own life, still seeking the rewards and blessings of God: it has not lost its life in this age, and so it has not found it. The real Church of God is such

a force loosed amongst us as can harmonize and give the lead to all the separate forces of good-will already extant but ineffective because uncombined. The world is filled with good people working alone; people who have ideals and vision and the sense of urgency and the desire to serve. But there is much self-will and individualism amongst us, so that many of us are sharp-shooters instead of being a united army. There is no need in all the needs of our time like the need for a bracket, at once wide and strong, which can bind together the forces of good-will, in one united company, mighty enough, diverse enough, holding in harmonious action enough dissimilar people (who would disagree perhaps in theory) so that a great impact may be made on the world which may resound with hope to its uttermost edges. The true Church of Christ is such a force as can manage that. For the true Church has no view-points nor angles, it is for every man, and against only sin. With God's mind, it can build bridges men cannot build. It can call out new and unreleased forces, and it can combine forces which have never been combined before. It is God's great family filled with love and fellowship; and God's great army set on capturing the world by spiritual warfare.

The true Church must have a whole plan for the whole world. Parish or diocesan or communion-wide well-being may be blinders on the eyes of the Church. Even the taking of a city, or a nation, is a limited picture for today. For the first time in history our common problems have forced us to think of the world as a whole: and all isolationism is an impossible insanity. For the first time we must and we can think of a world wholly won for Christ, not as a holy dream, but as a given task. There is no answer to war unless industry, business, politics, the family, international relations, are also wholly changed. No one country can be wholly Christian, in the same sense in which some countries today are Communist or Fascist or Nazist, without the necessity that all other countries should move up to the same level. We must plan for a family of nations distinctively, characteristically Christian. The old distinction between Christian and non-Christian countries gives place to the one valid distinction in the world: the distinction between the changed, and the unchanged; between those who listen to God, and those who do

not. Both kinds are found in all lands, races, families, and churches. "The holy church throughout all the world" consists of the changed and the guided, those available to God for His united work: it is for them to draw close to one another, and infect the rest of the world with the divine contagion of God's power and gladness. The strategy of making this actual is too big for human minds, even the best, most consecrated of human minds: it can only come from the Holy Spirit as He reveals His divine strategy to us, bit by bit, and mightily touches first one, then another, area, territory, segment, salient of the world. So will the whole be leavened—as God pours out His grace and power and love and direction through a sufficient force of united men and women, who are themselves life-changers, controlled and motioned by God's guidance, and welded to one another in the bonds of the true Church of Jesus Christ.

The Christian Church must rediscover its destiny on earth. St. Paul had a simple, lofty conception of it: "Do you not know," he said, "that the saints are to manage the world?" (I Corinthians 6: 2 Moffatt's translation) How far is this from the frightened church of today, huddling together to save its own skin; and in some countries providing, not a light to the nation, but yet another problem for the nation to deal with! The Church on the run must become the Church on the march. It must rediscover God's destiny for it. We need today a church that will do what Calvin did for Geneva, what Savonarola did for Florence, what Knox did for Scotland, and Wesley for England: but goes far beyond them, finding God's particular will for today. We need a church which, while having nothing to do with politics, has everything to do with politics; a church which will raise up a society which will demand that politics and business take as their leaders God's guided men, and as its plans God's revealed will as it comes in guidance. "The saints are to manage the world." A parish or a communion which loses that vision, and becomes pre-occupied with its own life, will fail and deserve to fail. But a parish or communion which is lifted up to become part of the true Church which lives where the Holy Spirit lives, will succeed and cannot but succeed. It may vary in outward prosperity, but it will be invariable

in inward dedication and in effective impact on the world under God.

May this beloved parish of Calvary, named with the name of Christ's Cross, be ever more and more a part of His true Church, filled with the grace of our Lord Jesus Christ, and the love of God, in the fellowship of the Holy Spirit.

APPENDIX

MEMORIALS IN THE CHURCH

The Chapel of the Holy Cross: "To the glory of God in memory of Helen Romeyn Zabriskie, born September 17, 1892; died January 9, 1905. This Chapel of the Holy Cross has been dedicated by her parents, 1906. 'These are they which follow the Lamb whithersoever He goeth.'"

Tablet on the west wall of the Chapel of the Holy Cross: "George Zabriskie. October 12, 1852–October 4, 1931. First Chancellor of the Diocese of New York. Vestryman and Warden of Calvary Church. Rich in Learning, Wise in Counsel, Strong in Grace, He labored for the unity of Christ's Church, the enrichment of her Liturgy, the perfection of her Laws, and the extension of her Influence. The lights in this Chapel are given in his memory."

Tablet on the west wall of the Chapel of the Holy Cross: "Sarah Forrest Zabriskie. March 22, 1863–September 30, 1933. Strong in faith, in fortitude and in love. A zealous and generous leader in the Missionary work of this Parish and of the whole Church. The souls of the righteous are in the hand of God."

Two mural tablets originally in Calvary Chapel, in the Chapel of the Holy Cross: "To the glory of God and in memory of Herman D. Aldrich."

The Altar and Reredos in the Chapel of the Holy Cross from Calvary Chapel in East 23rd Street.

Altar Cross in the Chapel: "To the glory of God and in memory of Rev. Edward A. Washburn, D.D., and other departed friends, by Communicants of Calvary Chapel, 1891."

Credence table in the Chapel of the Holy Cross: "In Memoriam. V. B. H. 1868."

The Bishop's Chair in the Chapel: "In Memoriam. Mary Wetmore Carryl, entered into rest March 8, 1896."

The Lectern in the Chapel: "In memory of Thomas Addis Emmet, born in Ireland, May 19, 1797; died at Astoria, L. I., August 12, 1863. Whitsunday, 1885. 'He being dead yet speaketh.'"

The window over the Altar in the Chapel: The Invention of the Holy Cross. In memory of Helen Romeyn Zabriskie.

Three windows over the door leading out of the Chapel, St. Barnabas, St. Paul, and St. Silas: "In memory of Edward A. Washburn, D.D." "Ad majorem Dei gloriam, et in memoriam Edwardi A. Washburn, D.D. ob huj eccles. rect., Feb. 2. A.D. MDCCCLXXI." By the Parish. Unveiled Nov. 6, 1881.

The window nearest the Altar in the Chapel: St. John and St. Philip. "Erected by their Mother to the memory of her sons Walton and Philip Oakley."

Second window in the Chapel, Paul before Agrippa: "To the glory of God and in memory of James Emott. September 11, 1884." Presented by his widow.

A window in the Chapel: Christ blessing little children, by J. and R. Lamb, "In Memory of Charles Loring Brace, Born June 19, 1826. Died August 8, 1890. Founder of the Children's Aid Society." Given by Mr. and Mrs. Robert N. Brace.

A window in the Chapel: St. Christopher, by J. and R. Lamb. "In Memory of Evert Jansen Wendell. Born December 5, 1860. Died, August 27, 1917. Trustee of the Children's Aid Society." Beneath this window a tablet: "This window erected in loving memory of Evert Jansen Wendell through gifts from over 1,200 boys who had come under his kindly influence during a period of thirty years."

The Baptistry and Font: "In memory of Reginald Zabriskie who was baptized in this place February 3, 1895; born December 8, 1894; died August 6, 1902. 'Thine eyes shall see the King in His beauty.'"

A Ewer for the Baptistry: "I baptize you with water unto repentance. A.D. 1887. In Memoriam. Mary DePeyster McKnight. January 2, 1852."

The Reredos of white marble in the Church: In Memory of the Rev. Henry Yates Satterlee, Rector of Calvary Church and First Bishop of Washington. Erected for the 75th Anniversary of the Church.

"The lights in this Church are given in memory of Bache McEvers Whitlock, Born June 11, 1852-Died August 6, 1906, for many years a vestryman and treasurer of this Church." The gift of Mrs. Bache McEvers Whitlock in 1929.

The entire Church was repainted in stone color in 1929, the gift of Mrs. James J. Goodwin in memory of her husband.

The Gothic parapet, surrounding the old chancel steps, was presented in 1929 by the Misses Susan and Louise Warren in memory of their

parents: "In Memory of Thomas Robinson Warren and Elizabeth Neilson Warren."

The Lectern in the Church was given by the Rev. Norman von Post Schwab, one of the clergy in 1929, in memory of his friend and classmate both at Yale and at the Virginia Seminary, Mr. Archibald M. Quarrier. "To the Glory of God and in Memory of A.M.Q."

The Rector's Stall, just behind the lectern, was the gift of the Rector in 1929: "In Memory of the Right Reverend John Gardner Murray, Presiding Bishop of the Church, 1925 to 1929, and a member of this Parish."

The Clergy Stall next the pulpit was given in 1929 by the Calvary Men's Club and their friends, "In Thankful Remembrance of the Rectorship of the Reverend Theodore Sedgwick, D.D. 1911 to 1924."

The Communion Rail: "In Memory of Stuyvesant Fish Morris August 3, 1843-May 10, 1928, and Ellen James Morris, his wife June 10, 1844-March 13, 1929." The gift of their children, Mrs. F. Livingston Pell and Mr. Richard L. Morris. 1929.

The Bishop's Chair in the Church, of antique French Gothic carving: "In loving memory of Martha Rosalie Townsend. June 16, 1847-November 18, 1928. Presented to Calvary Church by her children" in 1929.

A clergy seat on the south side of the Sanctuary: "In loving memory of Francis Tomes, 1813-1898, and Eleanor Tomes, 1820-1894." The gift of their children, Dr. Eleanor Tomes, Miss Margaret Tomes, Mrs. F. Halpin and Mr. C. A. Tomes, in 1929.

A clergy seat on the north side of the Sanctuary: "In memory of Elizabeth Morris Rogers. October 4, 1869-January 11, 1919, and Stuyvesant Fish Morris, Jr. May 22, 1877-April 9, 1925." The gift of Mrs. F. Livingston Pell and Mrs. L. Gordon Hammersley, in 1929.

The Pulpit in the Church, of Gothic design, hexagonal in shape, with the carved figure of a great preacher of the ages at each of the six corners: St. Paul, St. Chrysostom, Wycliffe, Savonarola, John Wesley and Phillips Brooks. Between these figures are symbolic representations of five Virtues of the Beatitudes, from left to right: "The poor in spirit," (St. Andrew's cross, morning-glory vine); "The peace-makers," (olive branch and dove); "The persecuted," (Calvary); "The merciful," (the Ark of the Covenant); "They that mourn," (willow tree). The gift of Mrs. William M. Carson and her children, "In Memory of William Moore Carson. November 2, 1858-May 7, 1920. Vestryman of Calvary Church 1915-1920."

The Cross on the Altar in the Church: "Given by the Rector, Easter, 1891." (The Reverend Henry Yates Satterlee, D.D.)

"The Chapel of the Resurrection is given to the Glory of God and in loving memory of Cornelia Augusta Gore, 1896; Angelica Groot Oakley, 1888; Eunice Wood Tallman, 1918. For the Consolation of God's Children in Sorrow." The gift in 1929 of Mr. Alonzo Gore Oakley, Vestryman.

Three windows in the Chapel of the Resurrection: "Master Abide with us,"—"He is not here for He is Risen,"—"I am the Resurrection and the Life."

On the south wall of the nave a tablet: "In memory of Thomas Le Boutillier, born March 8, 1816; died September 15, 1880. 'I look for the Lord; my soul doth wait for Him; and in His word is my trust.'"

A hymn board on the south wall: "In loving Memory of Mary Knowles Jones. 1841-1914." Presented by her daughter, Miss Olive M. Jones, in 1929.

Stone tablet on the south wall of the nave: "In Memory of James Junius Goodwin, a life-long member and sometime Warden of Calvary Parish. 1835-1915. 'What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God.' Micah VI-8."

Tablet on the south wall of the nave: "In affectionate memory of Edward Lansing Satterlee, Captain and Liason officier etat Major Francais XIII Region who died in the service of his country at Clermont-Ferrand, France, December 4, 1918. 'And though you gave to victory your breath you live forever though you sleep in death.'"

A window in the south wall of the nave: The Angel of the Resurrection. "He is not here but is Risen,' In Memory of Mary LeRoy Livingston Satterlee, born July 10, 1811, died August 7, 1886."

A window in the south wall of the nave, from the Parish Church of Littlemore, near Oxford, England, of which John Henry Newman was the rector: "In Memory of John Bland 1876-1932. Beloved Choirmaster of Calvary Church."

A window of three lancets in the south wall of the nave, towards the westerly end: One lancet, The Good Shepherd: "In Memoriam. Lucy Bond, born September 17, 1797; died August 30, 1860."

The middle lancet of the same window: "In memory of John Augustus Robinson, born in Westboro, Mass., August 12, 1802; died in New York, July 14, 1872."

Another lancet of the same window, The Good Samaritan: "In Me-

moriam. William Key Bond; born October 2, 1792; died February 17, 1864."

In the west wall of the Church, in the gallery, a window, Christ in the Garden: "In memory of Rev. F. L. Hawks, D.D., LL.D., by his friend William Niblo, A.D. 1873."

A bronze tablet on the north wall of the nave: "In loving memory of Oliver Grant Barton, 1844-1908. A faithful member of Calvary Church for fifty years. A Vestryman for twenty-four years. 'Blessed are the pure in heart for they shall see God.'"

On the north wall of the nave, a window, with a tablet underneath reading: "This window is placed in memory of Francis Lister Hawks, D.D., born at Newbern, N.C., June 10, 1798; died in New York, September 27, 1866. Rector of Calvary Church from November 1850 to 1862; also of Olivia Hawks, born in Danbury, Connecticut, August 7, 1798; died in New York, January 20, 1872."

In the north wall, a window, Simply to Thy Cross I Cling: "In memory of Henrietta A., wife of Charles T. Cromwell. Died September 23, A.D. 1875."

In the north transept, a window, Christ blessing little children: "In memory of James W. and Eliza Gerard, by their children, James W. and Elizabeth S., A.D., 1878."

In the north transept, the central window, The Crucifixion: "In memory of William Lottimer, many years a vestryman of this Church. Died October 7, 1870. 'I know that my Redeemer liveth.'"

Bronze plate on the west wall of the Church: "In loving memory of Allen Van Rensselaer Dutcher. Born February 12, 1898. Served during the Great War in 43rd Co. 5th Reg. United States Marine Corps. Wounded October 4, 1918 during the Meuse-Argonne offensive of the 2nd Division. Died at Vichy, France, November 18, 1918. Chorister-Organist-Composer. 'For our tomorrow he gave his today.' This Tablet is placed here by his sister and his friends."

A Bronze tablet in the Porch of the Church, with 135 names: "Erected Easter 1920. Honor Roll. To Commemorate the names of the members of this Church who served in the World War 1914-1918." The Gold Star men who gave their lives in the War were: Van Rensselaer Dutcher, Oswald W. Gott, Calvin William Greene, Herbert Groesbeck, Jr., E. Lansing Satterlee, Charles C. Schultheiss.

A wooden Alms basin for the Sunday School, in memory of Annie Sullivan, a Sunday School pupil, from Miss Margaret Tomes and her Sunday School class, 1921.

At the Olive Tree Inn, 340-346 East 23rd Street, two ice water fountains. One bears the inscription: "In memory of a good physician, Charles D. Scudder. 'Praise God from Whom all blessings flow.'"; the other: "This fountain erected in memory of John A. Hardenbergh. Born February 24, 1832; died March 26, 1898. A.D. 1901."

In the Sacristy, a chest for altar linen: "To the memory of David Wagstaff. 1888. A.W.D."

THE COMMUNION SILVER

Silver Communion service: "Calvary Church from Philip Kearny, Philip Kearny, Jr. and Susan Kearny Macomb. 1847." Still in use in the centennial period, consisting of: one large silver flagon, four chalices, two large patens, and one very large paten.

The silver Communion service from Calvary Chapel in East 23rd Street: two silver chalices, one silver standard paten, one silver cruet, and two small silver patens, marked "Calvary Chapel, N. Y. Whitsunday, 1872." This was the Communion service made of 1,410 silver offerings from the people of the Chapel, described on page 131.

A covered silver vessel: "In loving memory, Harriet Dankel Morr, 1870-1932."

A glass and silver Cruet: "Consecrated to the service of God, Easter, 1927. In loving memory of Mother. Miriam Creed Pomeroy."

A hammered silver Alms basin: "Presented to Calvary Chapel by Maria T. Bronson, A.D. 1882. December 5, 1881."

A large silver Alms basin: "To the Glory of God and in memory of Frederick Rowley Downes. August 14, 1921. Given to Calvary Church by his wife and sons."

A large silver Alms basin: "Calvary Church 1847."

Five silver Alms basins: "Calvary Church 1847."

Brass altar vases as follows:

A pair, one of which is "In loving memory of Helen Lispenard and James Watson Webb, Easter 1893," and the other "In loving memory of Elizabeth Waldron and Henry Rutgers Remsen, Easter 1893."

A brass vase: "Henry Edward Johnson. 1886."

A brass vase: "Mary McCrea Conger Smyth. 1876-1896."

A brass vase: "A Thankoffering. Whitsunday, 1899."

Two silver Alms basins: "In Memoriam. George E. Constantine, April 25, 1904."

PEWHOLDERS WHO SAVED CALVARY CHURCH

at the Redistribution of Pews in 1850

<i>Pew</i>	<i>Holder</i>
1.	Dr. Hartt
2.	Boudoine
3.	Mrs. Ludlow
4.	Robert Gracie
5.	A. L. Brown
6.	Horace Butler to Valentine
7.	T. R. Foster
8.	C. T. Cromwell
9.	James C. Ray
10.	John A. Appleton
11.	Benjamin F. Lee
12.	Timothy G. Churchill
13.	John F. Purdy
14.	Lindlay M. Hoffman
15.	C. Van Rensselaer
16.	Henry L. Stone
17.	S. R. Trowbridge
18.	Henry H. Elliott
19.	R. C. Stone
20.	W. K. Thorne
21.	T. W. Hollister
22.	J. A. Burtus
23.	W. T. Bunker
24.	John Randall
25.	Jane E. McEvers
26.	Henry Eagle, Jr.
27.	John S. Bruen
28.	Stephen Brush
29.	James L. Morris
30.	William A. Jepson
31.	Carr & Larkin to P. R. Kearny (Treas.)
32.	Henry K. Bogert
33.	Thomas P. Cummings
34.	Ralph Bigelow

<i>Pew</i>	<i>Holder</i>
35.	Mrs. Stebbins
36.	J. J. Astor
37.	Lewis Philips
38.	Francis S. Lathrop
39.	John Paine
40.	Alex. S. Macomb
41.	Fanny C. Tucker
42.	Charles A. Davis
43.	Anthony B. Neilson
44.	George W. Browne
45.	Robert R. Morris
46.	Ferdinand Suydam
47.	William Blake
48.	John A. Zimmerman
48½.	Edward King
49.	Isaac M. Phyfe
50.	Kerr Boyce, Jr.
51.	J. M. Whitemore
52.	Alexander S. Macomb
53.	Philip Kearny
54.	Jared N. Stebbins
55.	Sarah T. Cornell
56.	Anna M. Comstock
57.	Mary Nevins Davis
58.	James R. Waters
59.	Edmund H. Weyman
60.	William Starr Miller
61.	Charlotte Dobbin
62.	William C. Barrett
63.	Mary McGregor
64.	William Miner
65.	Francis March
66.	John W. Smythe
67.	William Judson
68.	Edward Schenck

<i>Pew</i>	<i>Holder</i>	<i>Pew</i>	<i>Holder</i>
69.	Isaac O. Barker	108.	William Kent
70.	William Beekman	109.	William Edgar
71.	Charles Easton	110.	Rector's
72.	Peter McCarty	111.	Thomas Suffern
73.	John C. Wheeler	112.	Matilda C. Oakley
74.	L. Waterbury	113.	William Niblo
75.	Joseph Bicknall	114.	John B. Seaman
76.	Silas M. Stillwell	115.	William Judson
77.	W. J. Forbes	116.	Samuel Jandon
78.	Mrs. Gibson	117.	Samuel Wetmore, Jr.
79.	Ann Anderson	118.	Lewis Beach
80.	Mrs. Whitney	119.	Philip R. Kearny
81.	L. Waterbury	120.	John Alstyne
82.	Lt. Griffith	121.	John Griswold
83.	James R. Swords	122.	Jacob S. Carpender
84.	James L. Morris	123.	Edward Little
85.	William C. Betts	124.	R. Smith Clark
86.	William B. Clarkson	125.	Caleb Swan
87.	Charles Merle	126.	Henry T. Jenkins
88.	Francis Tomes, Jr.	127.	Francis Tomes, Jr.
89.	Edward F. Sanderson	128.	Louisa and Sarah Jones
90.	Robert M. Ward	129.	Selah Van Duser
91.	Courtney Schenck	130.	William A. Duncan
92.	Horace Waldo	131.	Julius Wadsworth
93.	Cornelius Van Horn	132.	Isaac Gibson
94.	Charles Cartlidge	133.	Fanning C. Tucker to M. L. Ogden
95.	Aaron Arnold	134.	Thomas Faxon
96.	Alfred North	135.	Charles Cartlidge
97.	Thomas Ward	136.	F. L. Hawks—McCready
98.	Horace Waldo	137.	Charles Taylor
99.	Robert M. Gibbes	138.	Nicholas H. Smith
100.	James W. Gerard	139.	L. C. Austin
101.	Walton H. Peckham	140.	Louisa Griswold
102.	John Carey	141.	James P. Thomas
103.	Hermann Thorn	142.	William Frost
104.	James Watson Webb	143.	Elizabeth West
105.	Horatio Averill	144.	Robert Craighead
106.	William B. Moffat	145.	Oswald Cammann
107.	Levi Chapman		

<i>Pew</i>	<i>Holder</i>
146.	Richard L. Schieffelin
147.	John A. Ryerson
148.	Richard Bell
149.	Berham H. Howell
150.	Elizabeth Winter
151.	Francis L. Johnson
152.	Thomas E. Bishop
153.	Sarah Deare
154.	Caroline K. Parker
155.	William Lawson Carter
156.	Samuel W. Comstock
157.	Reuben Withers
158.	William W. Wright
159.	John H. Lynde
160.	Moses Maynard, Jr.
161.	Augustus E. Lawrence
162.	Thomas S. Gibbs
163.	William S. Cogswell
164.	H. C. De Rham
165.	Sarah Heyward
166.	William Van Duser
167.	Catherine Mears
168.	Richard Delafield
169.	Valentine G. Hall
170.	Daniel Bixby
171.	Tisdale & Lord
172.	A. R. McDonough
172½.	Oliver C. Putnam
173.	E. C. Quincey
174.	Henry Beckman, Jr.
175.	D. Wagstaff
176.	Charles Davis
177.	D. H. Haight
178.	Edgar H. Laing
179.	Joseph D. Beers
180.	Charles A. Davis
181.	Bradish Johnson
182.	A. Davis
183.	M. Bates

<i>Pew</i>	<i>Holder</i>
184.	S. S. Benedict
185.	James C. Wetmore
186.	Isaac Mix, Jr.
187.	John Warren
188.	Peter Gassner
189.	Charles W. Smith
190.	Philip Burrowes
191.	Nathaniel Hayden
192.	Charles Jarvis
193.	J. Casper Escher
194.	William Judson
195.	George W. Browne
196.	Thomas J. Townsend
197.	Effingham B. Sutton
198.	Miss Jay
199.	M. Clarkson
200.	H. W. Dolson
201.	Thomas Morrell
202.	Mason & Berrian
203½.	John Baker
204.	Judge Betts
205.	Fred. Jones
206.	Joseph Foulke
207.	James Harriott
208.	Joseph M. Strong
209.	Fred. Jones
210.	H. C. Beach
211.	W. P. Miller
212.	A. Kyle
213.	Martha L. Barry
214.	P. R. Shimmin
215.	Charles A. Coe
216.	M. K. Anthony
217.	William Winne
218.	Ralph Kellogg
219.	E. Griffeth
220.	T. L. Servois
221.	A. E. H. Ludlow

294 CALVARY CHURCH YESTERDAY AND TODAY

<i>Pew</i>	<i>Holder</i>	<i>Pew</i>	<i>Holder</i>
222-230.	Free—North side of Organ	251.	H. de B. Routh
231-237.	Free—South side of Organ	252.	H. P. Furniss
238-240.	Empty	253.	F. Dominick
241.	T. Cornell	254.	Judge Campbell
243.	G. G. Smith	255.	Howland, I seat
244.	E. T. Williams	257.	L. E. Rice
245.	George W. Embury	259.	E. Mollison
246.	W. P. Furniss	260.	E. Griffeth
247.	John S. Scott	261.	T. B. Sterling
249.	Mrs. Wilson	262.	P. P. Van Zant
250.	King	263.	Dr. Goldsmith
		264.	C. Keith
		265-268	not given.

FOUNDERS OF CALVARY CHURCH

1835—Before the Organization of the Parish
TREASURER, and first Founder of the Sun-
day School from which the Church
sprang:

Rev. Prof. John McVickar

WARDENS:

Henry I. Seaman
James D. Fitch, M.D.

VESTRYMEN:

Frederic de Peyster
J. R. Van Rensselaer
William H. Hobart, M.D.
Philip P. Ruckle, M.D.
Giles Bushnell
James Rogers
Mr. McCullum
Mr. Triglar

SECRETARY:

Kingston Goddard

1836—

Napoleon B. Mountfort
 William A. Walker
 Isaac C. Kendall
 William L. Holmes

(Replaced Dr. Ruckle and Messrs. Rogers,
 McCullum and Triglar, on the Vestry)

RECTORS OF CALVARY CHURCH

Rev. Thomas C. Dupont in charge.....April–October, 1836
 (Before the Organization of the Parish)

Rev. Francis Higgins Cuming.....October, 1836–August, 1838
 Rev. Charles Jones.....November, 1838–November, 1841
 Rev. Smith Pyne.....November, 1841–May, 1844
 Rev. Samuel Lewis Southard.....September, 1844–October, 1849
 Rev. Jonathan Mayhew Wainwright D.D.....Rector-elect 1850
 (Officiated for six months)

Rev. Francis Lister Hawks D.D.....October, 1850–March, 1862
 Rev. Arthur Cleveland Coxe D.D.....February, 1863–April, 1865
 Rev. Edward A. Washburn D.D.....May, 1865–February, 1881
 Rev. Henry Yates Satterlee D.D.....May, 1882–April, 1896
 Rev. James Lewis Parks D.D.....May, 1896–October, 1910
 Rev. Theodore Sedgwick D.D.....April, 1911–June, 1924
 Rev. Samuel Moor Shoemaker.....June, 1925–

ASSISTANT MINISTERS

1849 Rev. T. Jarvis Carter
 1849 Rev. Lawson Carter
 1850 Rev. William J. Frost
 1855 Rev. William L. Rudder
 1858 Rev. William E. Eigenbrodt, D.D.
 (Associate Minister)–1862
 1864 Rev. William D. Walker

- 1864 Rev. E. A. Bradley
1865 Rev. John William Payne
1866 Rev. Foster Ely
1866 Rev. Mr. Higbee
1867 Rev. Arthur Warner
1868 Rev. Rufus W. Clark, Jr.
1870 Rev. J. W. Sumner
1871 Rev. Arthur Lawrence
1872 Rev. C. C. Fiske
1874 Rev. F. A. Henry
1878 Rev. George W. Douglass
1882 Rev. J. Nevett Steele
1883 Rev. F. W. Clampett
1884 Rev. Frederick A. De Rosset
1884 Rev. G. S. Gassner
1884 Rev. Thomas W. Nickerson, Jr.
1887 Rev. Benjamin Brewster
1889 Rev. William H. Lewis
1889 Rev. Henry Bedinger
1890 Rev. Lewis Cameron
1891 Rev. Horatio O. Ladd
1894 Rev. Elbert Floyd-Jones
1895 Rev. Churchill Satterlee
1895 Rev. Walter Hughson
1895 Rev. Frederick B. Howden -1898
1897 Rev. Alexander William Bostwick
1897 Rev. Charles E. Hutchison
1899 Rev. William J. Wright
1902 Rev. Frederic W. Fitts
1902 Rev. Henry Rutgers Remsen
1903 Rev. Edward Pearsons Newton
1905 Rev. Thornton Floyd Turner
1907 Rev. Herbert William Barker
1908 Rev. Orrok Colloque
1908 Rev. Arthur W. Kierulff
1908 Rev. James G. Lewis
1908 Rev. Lawrence F. Bower
1908 Rev. Francis Wellington R. Arthurs
1909 Rev. Richard Waverly Baxter

- 1910 Rev. Orestes Salcini
(In charge of Italian work)
- 1911 Rev. John A. Furrer
- 1912 Rev. B. Duvall Chambers
- 1912 Rev. Raymond S. Brown -1922
- 1912 Rev. Enrico Chiera
(Italian work)
- 1913 Rev. John L. Langhorne
- 1914 Rev. John Gregory Mabry
- 1914 Rev. F. L. H. Pott
(Associate Minister in China)
- 1915 Rev. V. A. Tuzzio
(Spanish work)
- 1917 Rev. Alfred R. Hill -1919
- 1917 Rev. Byrle J. Osborn
- 1917 Rev. Ernest L. Paugh
- 1918 Rev. Wolcott Cutler -1924
- 1918 Rev. Abraham Cincotti
(Italian work)
- 1919 Rev. Titus H. Mochino
(Italian work) -1921
- 1922-23 Rev. Walter Lowrie
(Minister in charge)
- 1922 Rev. Harold Leslie Gibbs -1925
- 1925 Rev. Thomas Alexander Langford
d. Mar. 1926
- 1925 Rev. Cornelius P. Trowbridge -1927
- 1927 Rev. Garrett R. Stearly -1929
- 1928 Rev. David T. Eaton -1930
- 1929 Rev. J. Herbert Smith
(Associate Rector from 1931)
- 1929 Rev. Norman von Post Schwab -1931
- 1930 Rev. John Potter Cuyler, Jr.
- 1934 Rev. J. Harvie A. Zuckerman

ASSISTANTS—CALVARY CHAPEL

Before 1854—and before its establishment as the “City
Mission of Calvary Church,” work
was carried on by:
Rev. Thomas Towell
Rev. John H. Hanson
(Died October, 1854)

1855-1858 Rev. Thomas Towell
1858-1862 Rev. James Souverain Purdy
1859 Rev. Peter Edward Hyland
1860-1861 Rev. R. E. Terry
1861-1862 Rev. Francis Mansfield
1862-1883 Rev. William David Walker
1883-1887 Rev. Floyd Williams Tomkins, Jr.
1887-1891 Rev. Benjamin Brewster
1891-1896 Rev. William Stanley Emery
1896-1899 Rev. Shureman Halsted Watkins
1899-1902 Rev. Alexander William Bostwick
1902-1904 Rev. Thornton Floyd Turner
(Calvary Chapel work discontinued in 1904)

CURATES—CALVARY CHAPEL

1884 Rev. Benjamin T. Hutchins
1887 Rev. William Hawks Pott
1888 Rev. John Sterling Moody
1888 Rev. Joseph Jenkins Cornish
1889 Rev. John Henry Hopkins
1890 Rev. W. Emory Henkell
1891 Rev. William Stanley Emery
1896 Rev. John M. McGann
1896 Rev. Ellis Bishop
1896 Rev. John Ashley Chapin
1898 Rev. Clarence M. Dunham
1898 Rev. George N. Deyo

ASSISTANTS—GALILEE MISSION

1884	Rev. C. B. Durand
1885	Rev. B. T. Hutchins
1886	Rev. Charles J. James
1888	Rev. Scott M. Cooke
1894	Rev. George C. Groves, Jr.
1896	Rev. S. Borden Smith
1897-1901	Rev. George N. Deyo

(From 1901 to 1903 temporarily supplied)

Work resumed in June, 1911, under the direction of the Parish Staff; name changed to Calvary Chapel. Address, 346 East 23rd Street.

Rev. John A. Furrer, Assistant at the Church, in charge.

Rev. Camelo Di Sano, temporarily in charge of Italian work.

Later, Rev. Salvatore Randazzo was in charge of Italian work, maintained jointly by the parishes of St. George's and Calvary.

OFFICERS OF CALVARY CHURCH

From September 19, 1836—the Organization of the Parish

WARDENS

Henry I. Seaman	1835-1837
James D. Fitch, M.D.	1835-1838
William Henry Hobart, M.D.	1837-1844
Captain Charles Taylor	1839-1865
General Allan Macdonald	1844-1845
*Philip R. Kearny	1845-1849
Joseph D. Beers	1849 (resigned)
*Philip R. Kearny	1849-1856
Thomas J. Oakley	1856-1857†
James A. Burtus	1857-1866
*Philip R. Kearny	1865-1869†
George Merritt	1866-1869

* served more than one term. † died in office. § see Vestry.

CALVARY CHURCH YESTERDAY AND TODAY

William Scott.....	1869-1889†
William Niblo.....	1870-1878†
William W. Wright.....	1879-1881§
Frederick S. Winston.....	1881-1885†
Daniel Huntington.....	1885-1893§
James J. Goodwin.....	1889-1914†
Samuel D. Babcock.....	1893-1902†
George Zabriskie.....	1903-1931†
William Irving Clark.....	1914-1923§
Henry Parish.....	1923-
John L. Wilkin.....	1931-

VESTRYMEN

Giles Bushnell.....	1835-1843
Napoleon Bonapart Mountfort.....	1836-1844
William Henry Hobart, M.D.....	1835-1837§
Frederic de Peyster.....	1835-1837
J. Rutsen Van Rensselaer.....	1835-1837
William A. Walker.....	1836-1840
Isaac C. Kendall.....	1836-1844
William L. Holmes.....	1836-1840
Charles Taylor.....	1837-1840§
Charles Den Roche.....	1837-1839
George B. Thorp.....	1837-1838
James J. Stewart.....	1838-1842
Philip R. Kearny.....	1839-1845§
Thomas McDonald.....	1840-1843
James T. Smith.....	1840-1842
John H. Currie, Esq.....	1840-1843
General Allan Macdonald.....	1842-1844§
Moses Maynard, Jr.....	1842-1848
*Samuel B. Ruggles.....	1843-1845
Charles Davis.....	1843-1849
John B. Seaman.....	1843-1850
Isaac Townsend.....	1844-1845
Abner N. Weyman.....	1844-1845
George W. Wright.....	1844-1845
Ogden Hoffman.....	1845-1848
*Henry H. Elliott.....	1845-1849

§ became Warden.

Charles Rhind, Jr.	1845-Nov. 1845
Philip Kearny, Esq.	1845-1849†
Charles Cartlidge	1845-1847
Charles A. Jarvis	1845-1848
*David Hubbell Hoyt	1847 (resigned)
Timothy T. Kissam	1847-1849
Jacob S. Carpenter	1848-1852
*David Hubbell Hoyt	1848-1850
Lucius S. Comstock, M.D.	1848-1852
Dr. Walton H. Peckham	1849-1856
George T. Strong	1849 (resigned)
William J. Averell	1849-1851
Lewis Beach	1849-1851†
William C. Dayton	1849-1850
Thomas Ward	1850-1854
John Alstyne	1850 (resigned)
Francis H. Upton	1850-1856
John W. Smythe	1850-1856
Robert Gracie	1850-1861
Isaac Gibson	1851-1860
Henry K. Bogert	1852-1856
Nathaniel Hayden	1852-1856
Dr. William Miner	1854-1856
*Samuel B. Ruggles	1856 (declined)
*Henry H. Elliott	1856-1862
A. B. Neilson	1856-1859
*William W. Wright	1856-1879§
James W. Underhill	1856-1867†
Thomas P. Cummings	1856-1859
George Bird, Esq.	1856-1858†
*William Scott, Esq.	1858-1862
R. Smith Clark	1859-1863
George Merritt	1859-1865
*William Lottimer	1860-1865
*Philip R. Kearny	1861-1865§
William F. Beekman	1862-1865
Rudolph A. Witthaus	1862-1865
Joseph M. Cooper	1863-1871
*Samuel B. Ruggles	1865-1881†
Frederick S. Winston	1865-1881§

*William Scott	1865-1869§
Franklin F. Randolph	1865-1867†
Stephen Brush	1865-1871
Herman D. Aldrich	1867-1871
William Niblo	1868-1870§
*William Lottimer	1869-1877†
*James J. Goodwin	1870-1872
Judge James Emott	1871-1884†
Jacob Wendell	1871-1898†
*Daniel Huntington	1871-1885§
Samuel D. Babcock	1872-1893§
*James J. Goodwin	1877-1899§
William Alexander Smith	1879-1888
*William W. Wright	1881-1884
Lewis L. Delafield	1882-1883†
Oliver G. Barton	1884-1908†
*Bache McEvers Whitlock	1884-1893
Henry H. Anderson	1885-1892
*Frederick W. Rhinelander	1885-1903
Spencer Aldrich	1889-1928
Dr. Charles D. Scudder	1889-1892
John Le Boutillier	1892-1898
*Daniel Huntington	1894-1902
Abram S. Hewitt	1893-1903†
George Zabriskie	1893-1903§
William B. Boulton	1898-1908
Herbert B. Turner	1899-1903†
Henry Parish, Jr.	1902-1923§
*William Irving Clark	1902-1911†
Charles J. Nourse, Jr.	1903-1907†
*Bache McEvers Whitlock	1903-1905†
Robert Endicott	1904-1918
Blair S. Williams	1906-
J. Philip Benkard	1907-1921
Bache McE. Emmet, M.D.	1908-1915
Charles Le Boutillier	1908-1925
George W. Riggs	1909-1910
*Frederick W. Rhinelander	1911-1925
*William Irving Clark	1912-1914§
*William Moore Carson	1916-1920

Gavin Hadden.....	1916-1924
Herbert Grosbeck.....	1919-1923
Walden Pell.....	1920-1933
John L. Wilkin.....	1921-1931§
Alonzo Gore Oakley.....	1923-
*William Irving Clark.....	1924-1925†
William Moore Carson, Jr.....	1924-1930
Leonard C. Schultheiss.....	1925-1934
Thomas A. Davis.....	1925-
Meredith B. Wood.....	1926-1927
Hanford M. Twitchell.....	1927-
F. Courtney Newcombe.....	1928-1929
Kenneth Kenneth-Smith.....	1929-
Edward K. Van Winkle.....	1931-
Walter T. Biscoe.....	1933-1935
Francis LeRoy Satterlee, M.D.....	1933-1935†
F. Shepard Cornell.....	1934-

TREASURERS OF CALVARY CHURCH

Rev. Prof. John McVickar.....	1835-1836
J. R. Van Rensselaer.....	Summer of 1836
Giles Bushnell.....	1836-1841
Philip R. Kearny.....	1841-1848
Timothy T. Kissam.....	1848-1849
David Hubbell Hoyt.....	1849-1850
Philip R. Kearny.....	1850-1856
Isaac Gibson.....	1856-1858
William W. Wright.....	1858-1869
Joseph M. Cooper.....	1869-1871
William W. Wright.....	1871-1881
William Alexander Smith.....	1881-1888
Bache McEvers Whitlock.....	1888-1892
John Le Boutillier.....	1892-1894
William Irving Clark.....	1894-1895
William B. Boulton.....	1895-1906
Blair S. Williams.....	1906-1930
Henry Parish.....	1930-1935
Hanford M. Twitchell.....	1935-

CLERKS OF THE VESTRY

Kingston Goddard.....	1835-1836
Napoleon Bonaparte Mountfort.....	1836-1844
Moses Maynard, Jr.....	1844-1848
Charles A. Jarvis.....	1848
David Hubbell Hoyt.....	1848-1849
Dr. Walton H. Peckham.....	1849 (resigned)
William J. Averell.....	1849-1850
Lucius S. Comstock, M.D.....	1850-1852
Robert Gracie.....	1852-1857
Thomas P. Cummings.....	1857-1859
Henry H. Elliott.....	1859-1860
James W. Underhill.....	1860-1867†
Franklin F. Randolph.....	1867-†
Joseph M. Cooper.....	1867-1870
James J. Goodwin.....	1870-1872
Jacob Wendell.....	1872-1889
Oliver G. Barton.....	1889-1892
Spencer Aldrich.....	1891-1905
Robert Endicott.....	1905-1908
Spencer Aldrich.....	1908-1912
Robert Endicott.....	1912-1916
Frederick W. Rhinelanders.....	1916-1924
Walden Pell.....	1924-1933
Edward K. Van Winkle.....	1933-

ORGANISTS OF CALVARY CHURCH

Miss Caroline Cuming (Volunteer) to.....	1838
Mrs. Maria Hill (Volunteer) to.....	1842
R. G. Cunningham.....	1842
John A. Kyle to.....	1845
John Henry Connell, Jr.....	1845-1846
Charles D. Judah.....	1846-1849
George F. Bristol.....	1849
George Henry Curtis.....	1849-1850
Henry W. Greatorex.....	1850-1860

Joseph Mosenthal	1860-1887
Arthur E. Crook (Mus. Bac. Cantab)	1887-1890
George Edward Stubbs—Choirmaster	
John Henry Hopkins, 3rd—Organist	1890
Clement R. Gale, B.A. (Mus. Bac. Oxon.)	1890-1900
Lacey Baker (Mus. Bac.)	1900-1909
John Bland—Choirmaster	1909-1932
John Cushing—Organist	1909-1923
Alfred Greenfield—Organist	1923-1924
Hugh Porter—Organist	1924-1928
Harold W. Friedell—Organist	1928-1931
William R. Strickland, Jr.—Organist	1931-1932
Vernon de Tar, F.A.G.O.	1932-

SEXTONS OF CALVARY CHURCH

Francis Wright—From before Organization of Parish	1836-1837
Charles Denison	1837-1838
Lewis Minard	1838-1846
John A. Ryerson	1846
Samuel A. Deare	1846-1857
James Adair	1857-1878
George Canfield	1878
James Adair	1878-1892
Victor Larson	1892-1919
Victor Larson, Jr.	1919-1924
Clarence D. Sweet	1924
Everett M. Daly	1924-

INDEX

- Adams Academy, Quincy, Mass., 211
 Adams, Miss Emily, 243, 244
 Adams, President John Quincy, 48, 51
 Academy of Design, New York, 138
 Advent Mission (1885), 160, 161, 162;
 (1891), 162, 189; (1915), 219, 220;
 (1926), 251; (1932), 274
 Æolian Hall, New York, 216, 217
 Aitken, Rev. W. Hay, 161
 Aldrich, Herman D., 137, 285
 Aldrich, Mrs. Herman D., 137
 Aldrich, Spencer, 137, 152, 198
 Allison, W. H.: *Inventory of Unpub-
 lished Material in P. E. Church Ar-
 chives*, 93
 All Saints Church, Worcester, Mass., 147
 All Souls' Unitarian Church, New York,
 35, 211
 Alms House Visiting Committee, 167
 Alstyne, John, 109
 Altar Guild of Calvary Church (1887),
 167, 279
 American Church, The, Rome, Italy, (St.
 Paul's), 155, 222, 223, 229
 Ames, Willard, 53
 Anderson, Henry Hill, Esq., 133, 134,
 153, 154
 Andover Theological Seminary, 126
 Andrews, Rev. George Benjamin, 152
 Angel of the Tombs, The, (Mrs. Foster),
 178
 Annunciation, Church of the, New York,
 109
 Arnold, Henrietta (Mrs. Constable), 57
 Ascension, New York, Church of the, 6,
 8, 52
 Assistant Ministers of Calvary Parish,
 Appendix, 295-299
 Astor House, New York, 26, 29, 32
 Astor, John Jacob (1st), 55, 57
 Astor, John Jacob, Jr., 57
 Astor, Mrs. John Jacob, Jr., (Charlotte
 Augusta Gibbes), 57, 94
 Astor Library, New York, 45
 Astor, William Backhouse, 57
 Astor, William Waldorf, 57
 Atkinson, Rev. John R., 152, 153
 Auction of pews (1850), 88
 Averell & Brown, 74
 Averell, William J., 74, 75
 Babcock, Samuel D., 138, 154
 Backus, Mr., 12
 Baker, Lacey, 203, 216
 Baker, Stephen, 265
 Bank Coffee House (Niblo's), 101
 Baptismal font, 55, 148
 Bard, Dr. Samuel, 5
 Barker, Mrs. Fordyce, 132
 Barnard College, New York, 136
 Barnum, P. T., 97
 Barrett, Daniel, 24
 Barrett, Mrs. Daniel (Harriet Mason),
 24
 Barton, Oliver G., 175, 191, 199
 Baxter: *History of Grand Rapids* (1891),
 28
 Baxter, Rev. Richard Waverly, 214
 Bayard, Mrs. Dr., 57
 Beach, Rev. Dr., 154
 Beach, Lewis, 74, 79
 Beach, Mrs. Sophia M., 179
 Beaman family, 58
 Beaman, Charles Cotesworth, Esq., 133,
 134
 Beaman, Helen Wardner, 135,
 Beaman, William Evarts, 135
 Bedford, Eugene D. C., 250
 Beekman, Judge Henry Lawrence, 133
 Beekman, James, Esq., 133
 Beer, William Thomas, 100
 Beers, Joseph D., 74

- Belden: *New York, Past, Present and Future* (1851), 45
- Benes, Dr. Edouard, President of the Assembly of the League of Nations, 278
- Benevolent Society (Calvary Church), 39, 94, 195, 279
- Benkard, J. Philip, 203
- Bennett, R. B. (Prime Minister of Canada), 273
- Berkeley Divinity School, Middletown, Conn., 127, 211
- Berrian, Rev. Dr. William, 80, 85
- Berrian, Rev. William: *Facts Against Fancy, A True and Just View of Trinity Church* (1855), 22
- Best and Company, 180
- Bethlehem Chapel of Washington Cathedral, 189, 193
- Betts, Judge, 51
- Bible and Common Prayer Book Society, 56
- Birckhead, Rev. Dr. Hugh, 214, 241
- Bird, George, 99, 100
- Biscoe, Mr. and Mrs. Walter, 277
- Bishops' Crusade, 251, 252
- Blakeslee, Miss Katherine C., 250
- Bland, John, 216, 217, 243, 267, 288
- Bland, Mrs. John, 249
- Blatchford, Judge Samuel, 133
- Blatchford, S. Appleton, Esq., 133
- Bleecker, Mr., 67
- Bloomingdale Road (Broadway), 1
- Board of Foreign and Domestic Missions of the Protestant Episcopal Church, 19, 98, 137, 141, 153, 154, 181, 193, 212, 217
- Bogert, Henry K., 94
- Bogert & Kneeland, 94
- Bond, Lucy, 288
- Bond, William Key, 289
- Book of Remembrance*, 96, 137, 205, 219, 229, 250
- Booth, Edwin, 159
- Booth, General, 170
- Boross, Miss Alys (Mrs. J. Herbert Smith), 262
- Boross, Miss Eugenia (Mrs. John Potter Cuyler, Jr.), 258, 262
- Boston Post Road (Middle Road), 16
- Bouchelle, Mme., 97
- Boulton, William B., 175
- Bowen, Rev. David, 214, 220
- Bowery Hill, 2, 3
- Bowie, Rev. W. Russell, D.D., 219
- Boys' Club of Calvary Parish (1888), 166, 169, 195, 197
- Brace, Charles Loring, 286
- Brace, Mr. and Mrs. Robert N., 286
- Bradley, Miss Marion K., 249
- Bradley, Miss Sarah (Mrs. Norman von Post Schwab), 249, 262, 263
- Brent, Rt. Rev. Charles Henry, 265
- Brent, Rt. Rev. Charles Henry: *A Master Builder*, 118, 119, 136, 137, 149, 150, 151, 152, 159, 161, 162, 165, 173, 175, 178, 179, 181, 184, 186, 187, 188, 189
- Brevoort, Hendrick, 1
- Brewster, Rt. Rev. Benjamin (Bishop of Maine), 154, 162, 172, 194
- Brewster, Rt. Rev. Chauncey B. (Bishop of Connecticut), 191
- British Museum, The, 151
- Bronson, Maria T., 290
- Brooks, Rev. Dr. Arthur, 141, 161
- Brooks, Rt. Rev. Phillips, 141, 144, 145, 146, 161
- Brotherhood of Calvary Mission, 248
- Brotherhood of St. Andrew of Calvary Parish, 166
- Brown, Benjamin, 35, 42
- Brown, Rev. Raymond S., 297
- Brownell, Rt. Rev. Thomas Church, 82, 92, 117
- Bruce, Miss Matilda, 169
- Bryant, William Cullen, 138
- Buchanan, Mr. (of Oxford House, London), 166, 167
- Buchanan, President James, 48
- Buchanan, R. S., 99, 100
- Buchman, Rev. Dr. Frank N. D., 231, 276
- Buford, Mrs., 159
- Bull, Rev. Fr. Paul, 161
- Burch, Rt. Rev. Charles Sumner, 213, 214
- Burke, Dr. and Mrs. Grafton, 266
- Burtus, James A., 94, 105, 106

- Bushnell, Giles, 7, 9, 12, 15, 16, 19, 31, 33, 34
 Butler, Horace, 54
- Calvary Chapel, 112, 116, 117, 128ff, 137, 151, 158, 162, 169, 170, 171, 172, 173, 179, 180, 183, 185, 197, 198, 199, 204, 206, 209, 218, 248, 285, 290, in old Church (22nd St. and 4th Ave.), 99; in hired rooms, 100; North Side of 23rd St. (1860), 100; South Side of 23rd St. (cornerstone laid Nov. 1, 1872), 129, 130, (Consecration, 1873), 130, 131; Twenty-fifth Anniversary, 194; closed (1904), 197, 198, 199, 200, 201, 202, 203
- Calvary Church, Sunday School from which it sprang, 3, 4, 6ff, 13; founders, 7ff, 8, 9ff, 13, 294-295; first site, 9, 10; first services in basement, 12; first church (30th St. and 4th Ave.), 13, 14, 29; organization (Sept. 19, 1836), 15; incorporation (Oct. 5th, 1836), 16; admitted into Convention (Oct. 7, 1836), 17; consecration (Jan. 1, 1837), 19; first Communion Service (Jan. 29, 1837), 21; second site, 34, 36, 42; second church, 42, 46; present site, 53; present church, 54; laying of cornerstone (Mar. 9, 1846), 54; consecration (June 4, 1847), 54; lot on 4th Ave. bought (1852), 94; wooden spires removed (1860), 94; building on lot next church (1867), 128, 197; debts, 63-71; debt extinguished (1859), 95
- Calvary Church; Missionary interest, 83, 98, 112, 119, 154, 163, 164, 181, 182, 189, 193, 218, 219, 267, 271
- Calvary Church Choir, 216, 217, 267, 280; quartette, 97; double quartette, 132, 157; chorus, 132; boy choir, 132, 157, 216, 217, 267
- Calvary Church Organs; first organ (Thomas Wagstaff, builder), 12; second organ (Henry Erben), 52; third organ (Davis & Ferris, 1847), 67, 96, 156; fourth organ (Frank Roosevelt, 1887), 157, 182, 216
- Calvary Church, Homer, N. Y., 30
Calvary Evangel, The, 243, 259, 260, 274; begun (1888), 180
- Calvary Hall, 245, 260
- Calvary House, 3, 183, 250, 255, 257-266, 270, 274, 275, 277; planned, 255, 256; money raised, 256; building, 257; dedicated, 260
- Calvary Men's Club, 287
- Calvary Mission, 155, 167, 172, 180, 183, 219, 247, 248, 257, 258, 260, 274; opened (Feb. 1, 1926), 248
- Calvary Parish, drinking fountains, 179, 215, 290
- Calvary Summer Home, Carmel, N. Y., (1887), 166, 183, 233, 246, 264
- Camp Charlotte, 246
- Canterbury, Archbishop of, 84, 189
- Carlyle, Thomas: *Chartism; Past and Present*, 118
- Carmichael, Rev. Dr. James, 147
- Carpender, Jacob S., 74
- Carpender, Mr. and Mrs. William (née Grant), 74
- Carryl, Mary Wetmore, 285
- Carson, William Moore, 262, 287
- Carson, Mrs. William Moore, 287
- Carson, William Moore, Jr., 303
- Carter, Rev. Dr. Franklin (President of Williams College), 193
- Carter, Rev. J. Franklin, D.D., 249
- Carter, L. C., Esq., 87
- Cartlidge, Charles, 35, 57
- Cathedral Church, Boston, Mass., (St. Paul's), 215, 233, 237, 243
- Cathedral of St. John the Divine, New York, 154, 155, 218, 273
- Caville-Coll (French organ builders), 157
- Century Club, The, New York, 143
- Chandler, William H. G., 262
- Chapel of the Holy Cross, Calvary Church, 137, 202, 257, 285
- Chapel of the Resurrection, Calvary Church, 96, 262, 288
- Chesebrough, Lucia Louisa (Mrs. Philip Reade Kearny), 31
- Chesebrough, R., 35
- Chester, Charles T., 99, 100
- Children's Aid Society, 286

- Children's Cathedral Offering (Sunday School), 218
- Chinese Sunday School of Calvary Parish (1884), 172
- Choate, Joseph H., 214
- Choristers' Guild of Calvary Parish, 166
- Chorley, Rev. Dr. E. Clowes, xii
- Christ Church, Baltimore, Md., 109
- Christ Church, Belleville, New Jersey, 50, 52
- Christ Church, Binghamton, 18
- Christ Church, Brooklyn, 6
- Christ Church, Cambridge, Mass., 81
- Christ Church, Cincinnati, Ohio, 222
- Christ Church, Hartford, Conn., 82, 171
- Christ Church, New Orleans, La., 93
- Christ Church, Schenectady, N. Y., 192
- Christian Ballads* (1840), A. C. Cox, 116
- Christian Union, The*, 140
- Church Congress, The, 133, 148, 254
- Church Monthly, The (Boston, Mass.), 121
- Church Standard, The*, 157, 158, 185
- Churchill, Jane Lawrence (Mrs. Henry Yates Satterlee), 151
- Churchill, Timothy G., 100
- Churchman, The*, 3, 7, 11, 13, 14, 19, 21, 25, 40, 48, 136, 181, 186, 208, 209, 211
- Church Missions House, The, 181, 218, 246
- Church of the Nativity, Bethlehem, Palestine, 188
- Church School of Calvary Church, 242, 258, 259, 264
- City of New York, University of the, 117
- Civil War, The, 48, 101, 103, 109
- Clark, Rt. Rev. Thomas March, 126, 133, 147, 148, 150, 171
- Clark, R. Smith, 108
- Clark, William Irving, 175, 242
- Clarke, Mrs., 97
- Clarkson, Bishop, 130, 171
- Clarkson, Eugene L., 100
- Clarkson, Robert G., 94
- Clarkson, William Bayard, 94
- Clerks of the Vestry, Calvary Church, Appendix, 304
- Club, The, 132, 254
- Coffee House of Calvary Parish, 166, 168, 169, 205
- Colburn, Mr., 97
- Cole, Miss Elizabeth, 250
- Coleman, Bishop, 183, 184
- Coleridge: *Aids to Reflection*, 126
- College of the City of New York, 134
- College of Physicians and Surgeons, 6, 8, 74, 100
- College of South Carolina, 12
- Columbia College, 4, 5, 7, 27, 35, 40, 118, 136, 151
- Commercial Advertiser*, 126
- Committee on Information, 249
- Communicants Union for Church and Chapel, 162, 185
- Communion Service of Calvary Chapel, 131, 290
- Communion Silver of Calvary Church, 54, 290
- Comstock, Dr. Lucius S., 67, 74
- Conkey, Mr., 97
- Constable, Mr. and Mrs. (Henrietta Arnold), 57
- Constantine, George E., 290
- Cooke, Rev. Dr. Samuel, 49
- Cooke, Rev. Scott M., 162, 167, 168, 172
- Cooper Institute, 35, 176
- Cooper, Peter, 11, 35, 175
- Cornell, F. Shepard, 303
- Correspondence Journal and Messenger*, 129
- Cox, Alice Archer, 118
- Cox, Rev. Arthur Cleveland, D.D., 38, 116, 117, 118, 119, 121, 123, 127, 128, 132, 133, 138, 148, 150, 165, 171, 186, 230, 254; call, 115; works of, 116, 117; early life, 117; resignation, 120; Bishop of Western N. Y., 120, 121; consecration (Jan. 4, 1865), 122; death, 123; tributes to, 123, 124
- Cox, Mrs. Arthur Cleveland (Katherine Cleveland), 118
- Cox, Rev. Samuel Hanson, D.D., 117
- Cox, Townsend, Esq., 133
- Creighton, Rev. William, 9
- Crocheron, Virginia (Mrs. Henry Alger Gildersleeve), 136
- Croes, Rt. Rev. John, 17, 40
- Cromwell, Charles T., 289

- Cromwell, Mrs. Charles T., (Henrietta A.), 289
- Crook, Arthur E., 157
- Cross: *The History of St. Andrew's Church, Ann Arbor*, (1906), 28
- Croswell, Rev. Dr. Harry, 91
- Croton Waterworks, 32, 46, 53
- Crowder, Rev. Dr. Frank W., 241
- Cruger, Nicholas H., 9
- Cuming, Miss Caroline, 17, 27
- Cuming, Rev. Francis Higgins, 15ff, 16, 17, 19, 23, 24, 29, 30, 33; birth, 17; early life, 17, 18 ff; call, 16; resignation, 26, 27; death, 28
- Cuming, Mrs. Francis H. (Caroline A. Hulbert), 17; second wife (Charlotte Hart), 23
- Cuming, Miss Mary Hart, 24
- Cummings, Thomas P., 99, 100
- Cushing, John, 157, 216
- Cutler, Rev. Wolcott, 233
- Cutting, R. Fulton, 247
- Cuyler, Rev. John Potter, Jr., xii, 259, 260, 262, 274, 276
- Cuyler, Mrs. John Potter, Jr., (Eugenia Boross), 258, 262
- Cuyler, Rev. John Potter, Jr.: *Calvary Church in Action*, 274
- Daly, Everett M., 218, 244
- Damrosch, Frank, 217
- Danzoll, Mrs. Francis S. (Mary Graves), 249
- Daponte, Rev. Thomas C. (see Dupont), 12
- Davis, Very Rev. Carroll M., 231
- Davis, Charles, 45
- Davis, Charles Augustus, 45, 50
- Davis, Judge Noah, 51, 134
- Davis, Thomas A., 272, 303
- Davis, William H., 67
- Davis & Ferris organ, 67, 156
- Day, Mr. and Mrs. Orrin, 260
- Day, Rev. Sherwood, 260
- Dayton, William C., 74
- Dean, Rev. Frank, 219
- Delafield, Albert, Esq., 134
- Delafield, Lewis L., Esq., 134, 135
- Delafield, Mrs., 94
- DeLancey, Rt. Rev. William Heathcote, 54, 84, 122
- Delaplaine, J. C., 99, 100
- Denison, Charles, 30
- Denmark, the Primate of, 277
- de Peyster, Frederic, Esq., 7, 8, 10, 15, 16, 31, 35, 53
- de Peyster, Mrs. Frederic (Mary Justina Watts), 35
- de Peyster, John Watts, 35, 66, 69, 70, 71, 205
- de Tar, Vernon, 267, 280
- DeWitt, Rev. Dr., 51
- Deyo, Rev. George N., 168
- Dickens, Mr. and Mrs. Charles, 46
- Dix, Rev. Dr. Morgan, 141
- Doan, Douglas, 249
- Doane, Rt. Rev. George W., 52, 76
- Doane, Rt. Rev. William Croswell: *Memorial Sermon*, 116, 123, 124
- Domestic and Foreign Missionary Society, 98, 163, 164
- Dominick, F., 294
- Donald, Rev. Dr. E. Winchester, 154
- Dorr, Rev. Benjamin, 19
- Downes, Frederick Rowley, 290
- Dreier, Miss Antoinette S. (Mrs. Garrett R. Stearly), 259
- Duane farm, 2
- Dudley, Rt. Rev. Thomas U., 133, 150, 162
- Duer William, President of Columbia College, 5
- Dupont, Rev. Thomas C., 12
- Durand, Rev. C. B., 167
- Dutcher, Allen Van Rensselaer, 289
- Dwight, Rev. Timothy, 139
- Earl of Carlisle, The, 138
- Eastburn, Rt. Rev. Manton, 126
- Eaton, Rev. David T., 259
- Eaton, Thomas J., 219
- Eccleston, Rev. J. Houston, D.D., 147
- Edison Company, The, 157
- Education and Missionary Society of the Protestant Episcopal Church, 8
- Elliott, Henry H., 56, 57, 67, 95, 99, 100, 107, 108, 109
- Elliott, Rt. Rev. R. W. B., 161, 162

- Emerson, Ralph Waldo, 126
 Emery, Rev. William Stanley, 173, 191
 Emmanuel Church, Baltimore, Md., 241
 Emmanuel Church, Boston, Mass., 114
 123
 Emmanuel Church, Cumberland, Md.,
 173
 Emmanuel Church, New York, 17
 Emmet, Dr. Bache McE., 203
 Emmet, Thomas Addis (Irish Patriot),
 35
 Emmet, Thomas Addis, Esq., 35, 94, 285
 Emott, Judge James, 133, 136, 286
 Endicott, Robert, 203
 Endowment Fund, Calvary Church, 138,
 156, 182, 183, 185, 201, 204, 222, 233
 Epiphany, New York, Church of, 4
 Episcopal Theological Seminary, Alex-
 andria, Virginia, 287
 Erben, Henry, 52
 Evans, Miss Marjory, 250
 Evarts, Choate and Beaman, 58, 134
 Evarts, Jeremiah, Esq., 58
 Evarts, William Maxwell, 56, 57, 58,
 133, 152
- Faeth, Perry E., 249
 Farr, Barclay, 232
 Faxon, Mr., 97
 Ferris, Richard M., 67
 Field, Miss Alice, 139
 Field, Benjamin H., 154
 Field, Cyrus, 139
 Field, David Dudley, Esq., 133
 Field, David W., 152
 Field, Dudley, Esq., 133
 Field, Mrs. Dudley, 57
 Fifth Avenue Hotel, New York, 74
 Fiftieth Anniversary of Calvary Church,
 135, 157, 182
 Fillmore, President Millard, 48
 First Century Christian Fellowship, A,
 (The Oxford Group), 270
 Fish, Hamilton, 12
 Fitch, Dr. James D., 6, 7, 8, 10, 12, 15,
 16, 19, 28
 Fitchett: *Wesley and His Century*, 235
 Floyd-Jones, Rev. Elbert, Jr., 152
 Forde, Miss Eleanor N., 249
 Fort Sumter, 103
- Foster, James, 35
 Foster, Mrs. J. A., 181
 Foster, Mrs. Rebecca Salome, 177
 Founders of Calvary Church, 7ff, 8, 9ff,
 13; Appendix, 294-295
 Francis, Dr.: *Old New York*, 6
 Free Reading Room (Calvary Parish),
 128, 167, 183, 195
 Freeman, Rt. Rev. James E. (Bishop of
 Washington), 193, 273
 Friedell, Harold, 267
 Fulton, Robert, 94
 Furrer, Rev. John, 220
- Gale, Clement R., 157, 203
 Galilee Mission, Calvary Parish (1884),
 159, 162, 167, 168, 169, 170, 172,
 180, 183, 185, 189, 196, 197, 204,
 206, 248
 Gallatin, Albert, 138
 Gardiner, Rev. Dr., 82
 Gardiner, Robert Hallowell, 265
 Gas House District, 169, 247
 Gassner, Peter, 293
 Gates, Dr. Irene, 249
 General Missionary Department of Cal-
 vary Church, 167, 170
 General Protestant Episcopal Sunday
 School Union, 8, 17
 General Theological Seminary, 3, 4, 6,
 12, 40, 52, 92, 105, 117, 125, 141,
 151, 171, 192, 208
 Geneva, Oxford Group at, 277, 278
 Gerard, Elizabeth S., 289
 Gerard, James Watson, Esq., 134, 135,
 289
 Gerard, Mrs. James Watson (Eliza), 135,
 289
 Gerard, James W., 2nd., 134, 289
 Gerard, Hon. James Watson (Ambassa-
 dor), 135
 Gibbes, Charlotte Augusta (Mrs. John
 Jacob Astor, Jr.), 57
 Gibbs, Rev. Harold L., 231, 233, 234,
 241
 Gilbert, Eliza, 102, 103
 Gildersleeve, Judge Henry Alger, 134,
 136
 Gildersleeve, Mrs. Henry Alger (Vir-
 ginia Crocheron), 136

- Gildersleeve, Dean Virginia, 136
 Girls' Friendly Society of Calvary Church (1885), 166
 Goddard, Rev. Kingston, 6, 7, 10, 12
 Goodwin, Rev. Dr. James, 220
 Goodwin, James Junius, 137, 138, 191, 214, 261, 286, 288
 Goodwin, Mrs. James Junius, 138, 261, 286
 Goodwin, Philip L., 138
 Gore, Cornelia Augusta, 288
 Gott, Oswald W., 289
 Grace Chapel, New York, 201
 Grace Church, Baltimore, Md., 115, 118
 Grace Church, Boston, Mass., 127
 Grace Church, Brooklyn Heights, N. Y., 208
 Grace Church, Colorado Springs, Col., 173
 Grace Church, New York, 1, 5, 24, 53, 54, 71, 82, 142, 147, 178, 201, 214, 232, 243
 Grace Church, Salem, Mass., 243
 Gracie, Archibald, 95
 Gracie, Archibald, Jr., 101
 Gracie, Robert, 95
 Gramercy Park, 3ff, 45, 232, 265
 Grant, General U. S., 138
 Graves, Miss Mary (Mrs. Francis S. Danzoll), 249
Great Western, British steamer, 26
 Greatorex, Henry Wellington, 96, 97
 Greatorex, Mrs. Henry Wellington (Eliza Pratt), 96, 97
Greatorex Collection, A Collection of Psalm and Hymn Tunes (Boston 1851), 96
 Green Bay Mission, 98
 Green, Rt. Rev. William Mercer, 91
 Greene, William, 289
 Greer, Rt. Rev. David H., D.D., 133, 147, 210, 220
 Grensted, Rev. Canon L. W., (Oxford), 273
 Griswold, John, 67, 89
 Groesbeck, Herbert, Jr., 289
 Grosvenor, Dean, 208, 220
 Groves, Rev. George G., Jr., 153
 Gwynne, Rev. Walker, 208
 V. B. H. (1868), 285
 Hadden, Alexander, 152
 Hadden, Gavin, 303
 Hadley, Henry Harrison, II., 219, 247, 248
 Hadley, Mrs. Henry Harrison, II., 248
 Hadley, Samuel H., 247
 Hagner: *St. John's Church, Washington, D. C.*, 40, 49
 Haines, Mrs. Charles H. (Margery Speakman), 249
 Hall, Anna Rebecca (Mrs. Elliott Roosevelt), 160
 Hall, Rev. Dr. Charles H., 126, 141
 Hall, Elizabeth Livingston, 160
 Hall, Rev. Dr. John, 154
 Hall, Margaret Tonnele (Mrs. Edward Livingston Ludlow), 120
 Hall, Valentine Gill, Sr., 120
 Hall, Valentine G., Jr., 120, 160
 Hall, Mrs. Valentine G., Jr., (Mary Livingston Ludlow), 120, 160
 Halpin, Mrs. F., 287
 Hambro, President Carl J., of Norwegian Parliament, 278
 Hamm: *Famous Families of New York*, 53, 57
 Hammersley, Mrs. L. Gordon, 287
 Hampton Parish, Virginia, 208
 Hand, Judge Augustus N., 265
 Hanson, Rev. Dr. John H., 99, 100
 Hardenbergh, John A., 290
 Harding, Rt. Rev. Alfred, 220
Harper's Weekly, 161
 Harre, Joseph, 249
 Harris, Dr., President of Columbia College, 5
 Harrison, William H., 43
 Harvard College, 57, 81, 125, 126, 134, 211
 Harwood, Rev. Dr. E., 133, 140
 Haslev Houseparty (Denmark), 277
 Haswell, *Reminiscences of an Octogenarian*, 101
 Hawks, Rt. Rev. Cicero Stephens (Bishop of Missouri), 90
 Hawks, Francis, 90
 Hawks, Mrs. Francis (Julia Stephens), 90
 Hawks, Rev. Francis Lister, D.D., 17, 74, 86ff, 94, 97, 98, 99, 101, 102,

- 103, 104, 105, 112 113, 114, 115, 116, 120, 132, 133, 165, 217, 230, 254, 289; call, 86, 87, 88, 89, 90; early life, 90, 91, 92; works of, 92, 93; resignation, 104, 105, 106ff, 108, 109; later life, 109, 110, 111; death, 110; refuses Bishoprics, 112
- Hawks, Mrs. Francis Lister (Emily Kirby), 91; second wife (Mrs. Olivia Trowbridge Hunt), 91, 92, 94, 289
- Hawks, Rev. William Nassau, 90
- Hawks-Memorial* (Richardson), 90, 92, 93, 98, 103, 110, 111, 112; (Morgan), 113
- Henkell, Rev. W. Emory, 153
- Hewitt, Abram S. (Mayor), 36, 175
- Hibben, President John G., 231, 232
- Hicks, Rev. W. Cleveland, 236
- Higbee, Rev. Edward Y., D.D., 80, 81, 85
- Higbee, Virginia Elinor (Mrs. Samuel Lewis Southard), 81
- Hill, Mrs. Maria, 30
- Hitchcock, Rev. Dr., 141
- Hobart, Rt. Rev. John Henry, Bishop of New York, 8, 17, 18, 19, 40, 50, 74; *Works of*, 8; death, 18
- Hobart, Rev. John Henry, 50
- Hobart, Dr. William Henry, 7, 8, 10, 12, 15, 22, 23, 31, 35, 38, 40, 41, 50, 71
- Hobart College, 49, 192
- Hodges, Ed., 99
- Hodges, Rev. John Sebastian Bach, 157
- Hoffman, Rev. Dr., 141
- Hoffman, Governor John T., 134
- Hoffman, Ogden, 56, 66
- Holbrook, Ephraim, 67
- Holmes, L. H., 99, 100
- Holmes, William L., 15, 16
- Holy Communion, Church of the (South Orange, N. J.), 173
- Holy Saviour, Chapel of the, New York, 109
- Holy Trinity Chapel, New York, 218
- Holy Trinity, Brooklyn, N. Y., 126
- Holy Trinity Church, Middletown, Conn., (formerly Christ Church), 40, 192
- Holy Trinity Church, New York, 161
- Holy Trinity Church, Philadelphia, Pa., 171, 220, 248
- Hone, Isaac S., 56
- Hone, Mrs. Isaac, 57
- Hone, Philip (Mayor), 1, 4, 14, 46, 51, 54, 70
- Hopkins, Rev. John Henry, 153
- Hopkins, John Henry, 3rd., 157
- House of Prayer, Newark, New Jersey, 76
- House of Refuge, New York, 13, 16, 135
- Howden, Rt. Rev. Frederick B. (Bishop of New Mexico), 173
- Hoyt, David Hubbell, 70, 74
- Hoyt, Mrs. David Hubbell (Mary Darley Ogilby), 74
- Hubbard: *Autobiography with Reminiscences*, 101
- Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, 266
- Hughson, Rev. Walter, 193
- Huntington, Daniel, 138, 144, 154, 198
- Huntington, Rt. Rev. Frederic Dan (Bishop of Central New York), 114, 115, 123, 171, 186
- Huntington, Rev. William Reed, 147, 154, 178
- Huntington Genealogical Memoir* (1915), 138
- Ideler String Quartette, 280
- Impressions of England* (A. C. Coxe), 116
- Incarnation, Church of the, New York, 141, 161, 198
- Industrial School (Calvary Parish), 129
- Iron Room, 197, 254
- Irving, Mrs. Edgar, 57
- Irving, John T., Judge, 16
- James, Mrs. Julian, 188
- James, William: *Varieties of Religious Experience*, 247
- Jarris, Charles A., 57
- Jenkins, Henry T., 99, 100
- Johnson, President, 58
- Johnson, Henry Edward, 290
- Jones, Rev. Charles, 31ff, 44, 117; early life, 30; call, 30; resignation, 36, 37, 38; later life, 38, 39
- Jones, Mary Knowles, 288

- Jones, Miss Olive M., 246, 249, 258, 259, 288
 Jones, Olive M.: *Inspired Children*, 258, 274
 Jubilee of King George V (1935), 279
 Judah, Charles D., Esq., 58
- Kearny, Archibald K., 34
 Kearny family, 31
 Kearny, J. R., 56
 Kearny, John W., 34
 Kearny, Philip, Sr., 34, 35, 54, 55, 67, 290
 Kearny, Mrs. Philip, Sr., (Susan Watts), 35
 Kearny, General Philip, Jr., 33, 34, 35, 42, 54, 153, 290
 Kearny, Philip Reade, 31, 33, 35, 55, 56, 67, 70, 71, 74, 105, 106, 107, 205
 Kearny, Mrs. Philip Reade (Lucia Louisa Chesebrough), 31
 Kearny, Robert, 31
 Kearny, Mrs. Robert (Anne Livingston Reade), 31, 35
 Kearny, Susan (Mrs. Alexander S. Macomb), 35, 54, 290
 Kelly, Rev. William Hay, 153
 Kendall, Isaac C., 15, 16
 Kenneth-Smith, Kenneth, 272
 Kenyon College, 123
 Kimber, Rev. Dr., 141
 King, Charles: *Progress of the City of New York During the Last Fifty Years* (1852), 2
 King, Charles, President of Columbia College, 2, 35
 King, Edward, Esq., 134
 King, Frederic Gore, Esq., 134
 King, George Gordon, 152
 King, James G., 46
 King, John Alsop, Esq., 134
 Kirby, Emily (Mrs. Francis Lister Hawks), 91
 Kissam, Timothy T., 57, 66
 Kitchen Garden of Calvary Parish (1890), 166
 Klöse, Frederick, 217
 Knights of Temperance of Calvary Parish, 166, 195
- Knox, Rev. Dr., 51
 Krom mesje brook (Krom Messie) (Crummashie) (Crommeshie), 3
- Laimbeer, William, 9, 100
Lange's Commentary, 140
 Langford, Rev. Thomas Alexander, 236, 243
 Langford Lodge, Carmel, N. Y., 243
 Larsen, Victor, 218
 Larsen, Victor, Jr., 218
 Lawrence, Judge Abram, 134
 Lawrence, Mrs. Frederic C., (Katherine Wiley), 249
 Lawrence, John, Esq., 134
 Lay, Rt. Rev. Henry C., 110
 League of Nations, 278
 Le Boutillier, Charles, 203
 Le Boutillier, John, 175
 Le Boutillier, Miss Mary, 118
 Le Boutillier, Thomas, 288
 Lee, B. F., Esq., 134
 Leeds, Rev. Dr., 141
 Lennox, James, 138
 Lewis, Rev. William H., 154
 Lincoln, President Abraham, 48, 138
 Lind, Jenny, 97
 Lindsly, Frances H. (Mrs. Edward A. Washburn), 127
 Lindsly, Miss Julia, 144
 Littlejohn, Rt. Rev. A. N., 130
Living Church, The, 208
 Livingston, Chancellor, 94
 Livingston family, 8
 Lloyd, Rt. Rev. Arthur Selden, 262
 Loder, George, 45
 London, Bishop of, 93, 188
 Lord and Taylor, 180
 Lottimer, William, 95, 289
 Louisiana, University of, 93
 Lowrie, Rev. Walter, 222, 223, 224, 225
 Ludlow, Edward Livingston, 120
 Ludlow, Mrs. Edward Livingston (Margaret Tonnele Hall), 120
 Ludlow, Mary Livingston (Mrs. Valentine G. Hall, Jr.), 120, 160
 Ludlow, Susan (Mrs. Henry Parish), 120, 160

- Lunch Club of Calvary Church (1911), 215, 216
- McAdam: *History of the Bench and Bar*, 45, 134, 135, 136
- McCoskry, Rt. Rev. Samuel A., 84
- McCullum, Mr., 7, 9, 16
- McDonald, Thomas, 33, 36
- McKinley, Mrs. William G. (Z. Viola Tompkins), 249
- McKnight, Mary DePeyster, 286
- McLeod, Miss Marion, 250
- McVickar, John, Sr., 5
- McVickar, Mrs. John, Sr., (Anna Moore), 5
- McVickar, Rev. Prof. John, 3, 4, 5, 6, 7, 8, 10, 12, 85
- McVickar, Mrs. John (Eliza Bard), 4, 5
- McVickar, Rev. William A., D.D.: *The Life of John McVickar* (1872), 4, 5
- McVickar, Rev. William N., 133
- Mabatt's Coal-Yard, 129
- Macdonald, General Allan, 45, 50
- Mackay-Smith, Archdeacon, 154
- Macomb, General, 55
- Macomb, Alexander, 54
- Macomb, Alexander S., 54
- Macomb, Mrs. Alexander S. (Susan Kearny), 35, 54, 290
- Madison, Mrs. Dolly, 48
- Madison Square, 3, 13, 16, 33, 46, 135, 215
- Madison Square services, by Calvary Church, 215; (1927), 257, 258, 274
- Mahan, Admiral, 118
- Mahan, Prof. Milo, 118
- Manning, Rt. Rev. William T., 232, 233, 236, 260, 265, 273, 276, 278
- Manning, Mrs. William T., 260
- Mason, Harriet (Mrs. Daniel Barrett), 24
- Mayhew, Elizabeth (Mrs. Peter Wainwright), 81
- Mayhew, Rev. Dr. Jonathan, 81
- Maynard, Moses (Alderman), 45, 66
- Meade, Harry A., 249
- Mediator, Church of, New York City, 86, 87, 93
- Mendelssohn Glee Club, 131, 132
- Mendelssohn (quoted), 97
- Men's Union of Calvary Parish, 180, 197, 207
- Mercer, Edward C., 219
- Merchants Bank, New York, 136
- Merrill, Rev. George Grenville, 153
- Merritt, George, 95
- Michigan Pioneer and Historical Society, 17
- Milnor, Rev. Dr. James, 9
- Minard, Lewis, 30
- Missionary Association of Calvary Church; founded (1856), 99, 100, 116, 117, 129, 195, 196, 242
- Monell, Judge Claudius L., 134
- Monroe, President, 51
- Montez, Lola, 101, 102, 103, 108
- Moore, John, 5
- Morgan, Rev. Dr., 113, 141
- Morgan, J. Pierpont, 138, 154
- Morgan, William, 18, 28
- Morr, Harriet Dankel, 290
- Morris, Bishop, 171
- Morris, Richard L., 287
- Morris, Dr. and Mrs. Stuyvesant Fish (Ellen James), 262, 287
- Morris, Stuyvesant Fish, Jr., 287
- Morris, Rev. William, 19
- Mortgage (The de Peyster-Trinity), 53, 66, 69, 70, 71, 153, 205, 206
- Mosenthal, Joseph, 131, 132
- Mothers Club of Calvary Church, 167, 279
- Mountfort, James D. Fitch, 24
- Mountfort, Napoleon B. (Judge), 15, 16, 24, 37, 41, 45
- Muhlenberg, Rev. Dr. William Augustus, 141
- Mulchahey, Rev. Dr., 141
- Murray, Rt. Rev. John Gardner, 231, 232, 235, 246, 247, 260, 262, 287; Presiding Bishop, 246
- Murray, Mrs. John Gardner, 260
- Murray Hill, 46, 53
- Musical Art Society of New York, 217
- Napoleon, 34
- Nation-Wide Campaign, 219
- National Academy of New York, 70, 96, 97

- National Cyclopedia of American Biography, 55, 56, 94, 96
 National Education Association, 258
 Neely, Bishop, 130
 Nelson, Archdeacon, 214, 220
 Nelson, Rev. Frank H., D.D., 222
 Newcombe, F. Courtney, 303
 New Dutch Church, New York, 51
 Newman, Cardinal John Henry, 267, 288
 Newton, Rev. E. P., 220
 Newton, Rev. Heber, 141, 148
 New York Churchman, The, 60
New York Deutscher Herold, The, 217
 New York & Harlaem Railroad Company, 11, 33
New York Herald, The, 158
 New York Historical Society, 8, 51, 93, 123
 New York Life Insurance and Trust Company, 16, 89, 135
New York Mail, The, 217
New York Mirror, The, 31ff, 46, 101
New York Post, The, 54, 217
New York Press, 217
 New York Protestant Episcopal City Mission Society, 6, 8, 10, 129
New York Sun, The, 178, 217
New York Times, 217
New York Tribune, The, 126, 177, 217
New York World, The, 217
 Niblo's Garden, New York, 101
 Niblo, William F., 100, 101, 109, 111, 131, 196, 289
 Nichols, Rev. Dr. Harry P., 208
 Nickerson, Rev. Thomas W., Jr., 162
 Noon-day Lenten Service (1902), 194
 North Carolina, University of, 90
 Norton, John H.: *Life of Bishop John Henry Hobart* (1857), 19
 Nourse, Charles J., Jr., 203
 Oakley, Alonzo Gore, 217, 262, 272, 280, 288
 Oakley, Angelica Groot, 288
 Oakley, Richard A., 100
 Oakley, Thomas J., (Judge), 67, 89, 94
 Oakley, Mrs. Thomas J., 57, 94
 Oakley, Messrs. Walton and Philip, 286
 Odell, Benjamin, 31
 Odenheimer, Rt. Rev. William Henry (Bishop of New Jersey), 122
 Ogilby, Mary Darley (Mrs. David Hubbell Hoyt), 74
 Old Broadway, New York, 1, 32ff
 Olive Tree Inn, The, 166, 167, 169, 183, 205, 233, 290
 Onderdonk, Rt. Rev. Benjamin T., Bishop of New York, 6, 13, 17, 19, 20, 30, 52, 85, 117
 Organists of Calvary Church, Appendix, 304-305
 Oxford, Bishop of, 84
 Oxford Group, xi, 249, 256, 259, 267, 270, 271, 272, 274, 276, 277, 278; meetings, 244, 260, 274, 275, 276, 278; houseparties, 273, 277, 278
 Oxford House, London, 166
 Oxford Movement, The, 119, 125
 Oxford University, 40, 84
 Palmer, Judge Oliver H., 134
 Panic of 1837, 23
 Paret, Rt. Rev. William, 186
 Parish Basket, The, 166
 Parish Collect of Calvary Church, 162, 163
 Parish Gymnasium, 168
 Parish, Henry, xii, 120, 165, 203, 231, 240, 250, 251, 255, 256, 263, 272
 Parish, Mrs. Henry (Susan Ludlow), 120, 160
 Parish House (see also Calvary House), 169, 182, 183, 185, 203, 204, 206
 Park Avenue Hotel, 178, 179
 Parks, Rev. James Lewis, D.D., 40, 111, 168, 191-209, 213; call, 191; early life, 192; tenth anniversary, 204, 205; resignation, 207, 210; death, 207, 208
 Parks, John Waring, 207
 Parks, Rev. Dr. Leighton, 192
 Parks, Rev. Martin, 192
 Parks, Mrs. Martin (Georgina Clough Mabry), 192
 Parks, Rev. M. P., 80
 Parmelee, Miss Alice, 250, 264
 Payne, Rev. John William, 140, 141
 Peckham, Dr. Walton H., 73, 74
 Pell, Mrs. F. Livingston, 287

- Pell, Walden, 217, 226, 227, 232, 240, 272
- Pennington, Governor (New Jersey), 51
- Perry, Rt. Rev. James De Wolf (Presiding Bishop of Church), 265
- Peters, Rev. Dr., 141
- Pettigor, Morris H., 201
- Pewholders of 1850 (see Appendix pages 291-294)
- Phelps, Amelia Maria (Mrs. Jonathan Mayhew Wainwright), 82
- Philharmonic Society, 45, 132
- Pierce, President Franklin, 48
- Pierrepont, Hon. Edwards, 134
- Pigou, Rev. Francis, 161
- Pine, John B.: *The Story of Gramercy Park*, 3, 45, 176
- Polk, President James K., 48
- Pomeroy, Miriam Creed, 290
- Poor, Rev. Dr., 141
- Porter, Hugh, 243, 267
- Port, Rev. President Francis Lister Hawks, 128, 266; Associate Minister of Calvary Church, 217
- Pott, James, 99, 100
- Potter, Rt. Rev. Henry Codman, 141, 142, 150, 171, 186, 189, 191, 193, 200, 207, 208, 209
- Potter, Rt. Rev. Horatio (Bishop of New York), 105, 106, 110, 119, 128, 129, 130, 131, 136, 141, 149, 152, 154
- Pratt, Elisa (Mrs. Henry Wellington Greatorex), 96, 97
- Prentiss, George L., Jr., 135, 153, 182
- Price, Mrs. Nina Broderick, 249
- Prince Nicholas of Roumania, 250
- Princess Ileana of Roumania, 250
- Princeton University, 51, 193, 231, 232, 237, 243
- Protestant Churchman, 60, 61
- Protestant Episcopal Church Missionary Society for Seamen in the Port of New York, 49
- Provost, Sir George, 55
- Public School 120, New York, 258
- Pulpit of Calvary Church, 261, 262
- Purdy, Rev. James Souverain, 100
- Purdy, William Macneven, 243
- Pyne, Captain Frederick G., 48
- Pyne, John, 40
- Pyne, Mrs. John (Honora Smith), 40
- Pyne, Mrs. Percy R., 176, 187, 188
- Pyne, Rev. Smith, 35, 36, 37, 38, 42, 44, 45, 47, 50, 52, 57, 192; early life, 40; call, 41; resignation, 47, 48; later life, 48, 49; death, 48, 49
- Pyne, Mrs. Smith (Emma Frances Rogers) 40
- Quarrier, Rev. Archibald M., 262, 287
- Queen Marie of Roumania, 250
- Quintard, Rt. Rev. Charles T., 110
- Rainsford, Rev. William S., 198, 211
- Randolph, Franklin F., 137
- Ransford, Rev. R. B., 161
- Rathbone, Jno., Jr., 35
- Ravenscroft, Bishop, 91, 111, 112
- Reade, Anne Livingston (Mrs. Robert Kearny), 31
- Reaney, Miss Rachel, 249
- Rectors of Calvary Church, Appendix p. 295
- Rectory, The, 67, 197, 240, 245, 254, 257
- Redecoration of Calvary Church, 261, 262
- Relief Department of Calvary Parish, 166, 179, 198
- Remsen, Elizabeth Waldron, 290
- Remsen, Henry Rutgers, 290
- Renouf, Rev. Dr., 141
- Renwick, James, Jr., 53, 54, 67
- Reynolds, Miss Mary, 249
- Reynolds, Mrs. Paul R.: *New Lives for Old*, 249, 274
- Rhind, Charles, Jr., 57
- Rhineland, Frederic W., 152, 173
- Rhineland, Mrs. Frederic W. (Constance Satterlee), 160, 173
- Rhineland, Rt. Rev. Philip M., 173, 174, 175
- Rhineland, William, 100
- Richards, Rev. Charles, 133
- Richardson, Rev. N. S.: *In Memoriam F. L. Hawks* (see *Hawks-Memoriam*)
- Richey, Rev. Dr., 154
- Ridpath Library of Universal Literature, The, 93
- Riggs, George W., 203

- Riis, Jacob, 159, 160
 Ritter, Woldemar H., 255, 256, 257
 Rives, Mrs. W. C., 176
 Robert College, Constantinople, Turkey, 240
 Robinson, Mrs. Beverly, Jr., 57
 Robinson, John, 9
 Robinson, John Augustus, 288
 Rogers, Elizabeth Morris, 287
 Rogers, Emma Frances (Mrs. Smith Pyne), 40
 Rogers, Henry, 40
 Rogers, Mrs. Henry (Frances Moore), 40
 Rogers, James, 7, 9, 16
 Roosevelt, Anna Eleanor (Mrs. Franklin D. Roosevelt), 160
 Roosevelt, Elliott, 160
 Roosevelt, Mrs. Elliott (Anna Rebecca Hall), 160
 Roosevelt family, 160
 Roosevelt, Frank, 157
 Roosevelt, President Franklin D., 160
 Roosevelt, Mrs. Franklin D. (Anna Eleanor Roosevelt), 160, 250
 Roosevelt Organ, 157, 182
 Roosevelt, Theodore, 159, 160, 250
 Roots, Rt. Rev. Logan H., D.D., 266, 267
 Rose Hill Farm, New York, 35
 Rousmaniere, Dean, 215
 Rowland, Thomas B., 28
 Ruckle, Dr. Philip P., 7, 8, 10, 16
 Rudd, Rev. Dr. John C., 17, 18
 Ruggles, Samuel B., xi, 1, 2, 26, 35, 45, 50, 56, 67, 88, 134
 Ryland, Rev. Dr., 141

 St. Alban's, Bishop of, 188
 St. Andrew's Church, Ann Arbor, Michigan, 27
 St. Andrew's Church, Emporia, Kansas, 259
 St. Andrew's, New Berlin, Chenango County, N. Y., 30
 St. Andrew's Church, Yonkers, N. Y., 229
 St. Ann's Church, Morrisania, Westchester County, New York, 38, 117
 St. Ann's Church, New York, 152
 St. Augustine's Church, New York, 17
 St. Bartholomew's New York, 30, 49, 53, 71, 192
 St. George's Chapel, Williamsbridge, N. Y., 201
 St. George's Church, New York, 9, 11, 198, 201, 208, 211, 214
 St. James Church, Hyde Park, N. Y., 100
 St. James Church, Keene, N. H., 171
 St. James' Church, New York, 4, 241, 264
 St. James' Church, Painesville, Ohio, 259
 St. James' Church, Philadelphia, Pa., 83, 92
 St. James College, Maryland, 123, 192
 St. Johnland, Long Island, N. Y., 141
 St. John's Chapel, Trinity Parish, New York, 9
 St. John's Church, Buffalo, N. Y., 76
 St. John's Church, Elizabeth, New Jersey, 17, 40
 St. John's Church, Hartford, Conn., 117, 127
 St. John's Church, Johnstown, Fulton County, N. Y., 38
 St. John's Church, Tuckahoe, N. Y., 39
 St. John's Church, Washington, D. C., 47, 48
 St. John's Church, Williamstown, Mass., 211
 St. John's Church, Yonkers, N. Y., 41
 St. John's College, Shanghai, China, 128, 142, 217, 266
 St. John the Evangelist, Church of, St. Paul, Minn., 210, 212
 St. Luke's Church, New York, 71
 St. Luke's Church, Rochester, N. Y., 17
 St. Mark's, Grand Rapids, Michigan, 28
 St. Mark's, New York, 6, 9, 11, 12, 21, 33
 St. Mark's Church, Philadelphia, Pa., 127
 St. Mary the Virgin, Church of, New York, 154, 155
 St. Michael's, Bloomingdale, 4
 St. Michael's Church, Trenton, New Jersey, 52
 St. Patrick's Cathedral, New York, 53
 St. Paul's Cathedral, London, England, 279

- St. Paul's Chapel, New York, 32, 35, 117
- St. Paul's Church, Albany, N. Y., 151
- St. Paul's Church, Baltimore, Md., 157
- St. Paul's Church, Buffalo, N. Y., 123
- St. Paul's, Constableville, Lewis County, N. Y., 4
- St. Paul's Church, Flatbush, Brooklyn, N. Y., 152
- St. Paul's Church, Newburyport, Mass., 127
- St. Paul's Church, Oakland, Cal., 192
- St. Paul's Church, Paterson, N. J., 251, 252
- St. Paul's, Philadelphia, Pa., 6
- St. Paul's Church, Richmond, Va., 219
- St. Paul's Church, Rome, Italy (The American Church), 155, 222, 223, 229
- St. Peter's Church, Philadelphia, Pa., 191, 192, 197, 208
- St. Stephen's Church, New York, 92
- St. Thomas' Church, New York, 71, 92, 93, 112, 141
- St. Thomas Hall, Flushing, L. I., (School), 93, 112
- Salisbury, Frank O., 278, 279
- Salvation Army, The, 168, 206
- Sansom, John H. A., 203
- Satterlee, Arthur B., 184
- Satterlee, Rev. Churchill, 152, 186
- Satterlee, Constance (Mrs. Frederic W. Rhineland), 160, 173
- Satterlee, Edward, 150, 151
- Satterlee, Mrs. Edward (Jane Anna Yates), 150, 151
- Satterlee, Capt. Edward Lansing, 288, 289
- Satterlee, Dr. Francis LeRoy, 279, 280
- Satterlee, Mrs. Henry Yates (Jane Lawrence Churchill), 151
- Satterlee, Rt. Rev. Henry Yates, D.D., 97, 118, 133, 147ff, 148, 153, 154, 155, 156, 157ff, 165-190, 191, 193, 196, 198, 201, 209, 219, 220, 230, 254, 262, 264, 279, 280, 286, 288; baptism, 119, 148; early life, 118, 119, 148, 150, 151, 152; call, 148, 149, 150; organizer, 165ff; writings, 156, 161; tenth anniversary, 169; resignation, 184, 185; Bishop of Washington, 183; consecration, 186; first Confirmation Service, 180, 186, 187; death, 188, 189, 190
- Satterlee, Miss Katherine, 180
- Satterlee, Mary LeRoy Livingston, 288
- Scarborough, Rt. Rev. John, 171
- Schaff, Rev. Dr.: *Creeds of Christendom*, 140
- Schenck, G. Elliott P., 158
- Schieffelin, Richard L., 293
- School of Life, Calvary Parish, 248, 249
- Schultheiss, Charles C., 289
- Schultheiss, Leonard G., 272
- Schuyler family, 8
- Schuyler, Rev. Hamilton, 153
- Schwab, Rev. Norman von Post, 249, 259, 262, 263, 287
- Schwab, Mrs. Norman von Post (Sarah Bradley), 249, 262, 263
- Scott, Miss Emily Willis, 104, 155, 249
- Scott, Louisa (Mrs. Edward K. Van Winkle), 155
- Scott, William, 95, 96, 100, 104, 106, 108, 109, 149, 150, 154, 155
- Scott, Mrs. William, 150
- Scott, General Winfield, 34, 51
- Scoville: *Old Merchants of New York*, 34, 45, 74, 101, 137
- Scudder, Dr. Charles D., 176, 179, 290
- Seaman, Henry I., 7, 8, 15
- Seaman, John B., 45
- Seaman, Lee and Ward, 45, 46
- Seaman, Van Wyck & Norton, Merchants, N. Y., 8
- Sedgwick, Charles, 213
- Sedgwick, Henry Dwight, 210, 211
- Sedgwick, Mrs. Henry Dwight (Henrietta Ellery), 210, 211
- Sedgwick, Rev. Dr. Theodore, 207, 208, 210-230, 231, 232, 233, 234, 242, 287; call, 210, 211, 212; early life, 210; installation, 213, 214; tenth anniversary, 220, 221; resignation, 226, 227, 228, 229; later life, 229, 230
- Sedgwick, Mrs. Theodore, 220, 229
- Service of Lights, Calvary Church, 207, 208
- Sessions, Miss Josephine, 249

- Seventy-fifth Anniversary (1911), 171, 220, 286
- Seward, Hon. Clarence A., 134, 152
- Sextons of Calvary Church, Appendix, 305
- Sheridan, General, 138
- Sherman, John, 138
- Sherman, General W. T., 138, 154
- Sherwood, John, Esq., 134
- Shinn, Capt. Robert, 29
- Shoemaker, Rev. Samuel Moor, 147, 231-284, 245, 250, 251, 252, 253, 255, 260, 262, 271, 287; call, 231-240; early life, 231, 241; began ministry at Calvary, 240; two year trial, 252, 253; fifth anniversary, 263; Sabbatical leave (1932), 270, 271; Denmark (1935), 272; writings, 274; tenth anniversary (1935), 278, 279
- Shoemaker, Mrs. Samuel M., Jr., (Helen D. Smith), 249, 262
- Shoemaker, Rev. Samuel M.: *Children of the Second Birth* (1927); *Religion that Works* (1928); *Twice-Born Ministers* (1929); *If I Be Lifted Up* (1931); *Confident Faith* (1932); *The Conversion of the Church* (1932); *Christ's Words from the Cross* (1933); *The Gospel According to You* (1934), —274
- Simpson, Mr., 97
- Simmonds, Miss Gene, 249
- Sirius, British steamer, 26
- Skinner, E. M., 157
- Slaterry, Rt. Rev. Charles Lewis, 214, 231, 232
- Smith, Alva E. (Mrs. William Kissam Vanderbilt), 136
- Smith, Miss Helen D. (Mrs. Samuel M. Shoemaker, Jr.), 249, 262
- Smith, Rev. James A., 153
- Smith, Rev. J. Herbert, 259, 262, 272; Associate Rector (Oct. 1932), 259, 273, 279
- Smith, Mrs. J. Herbert (Alys Boross), 262, 279
- Smith, Murray F., 136
- Smith, William Alexander, 138, 139, 154
- Smyth, Mr., 97
- Smyth, Mary McCrea Conger, 290
- Sniffen, John, 54
- Society for the Propagation of the Gospel in Foreign Parts, 84, 93
- Southard Family—clipping from the *Rockaway* (N. J.) *Record*, 51
- Southard, Henry, 51, 52
- Southard, Samuel Lewis (statesman), 51, 52
- Southard, Rev. Samuel Lewis, 50ff, 54, 55, 56, 57, 58ff, 63ff, 65, 66, 69, 72, 81, 85, 86, 98, 116, 133, 164, 209, 254; call, 50; early life, 51, 52; works of, 58, 59, 60, 61; called to Trinity Church, 61, 62; resignation, 65, 66, 73, 75; later life, 76, 77, 78, 79
- Southard, Mrs. Samuel Lewis (Virginia Elinor Higbee), 81
- Southard, Samuel L., Jr., 81
- Speakman, Miss Margery (Mrs. Charles H. Haines), 249
- Spooner, Walter W.: *Historic Families of America*, 8, 34, 120
- Stanely, Very Rev. Arthur Penrhyn (Dean of Westminster), 139, 254
- Stanley, A. P.: *Addresses and Sermons in America*, 139
- Stanley, Lady Augusta, 139
- Starkey, Bishop, 171
- Stearly, Rt. Rev. Wilson R., 259
- Stearly, Rev. Garrett R., 259
- Stearly, Mrs. Garrett R. (Antoinette S. Dreier), 259
- Stein, Rev. Alexis, 153
- Stein, Miss Eugenia, 219
- Stephens, Benjamin, Esq., 134
- Stewart, William Rhinelander: *Grace Church and Old New York*, 24
- Stilwell, Mrs. Elizabeth, 97
- Stokes' *Iconography of Manhattan Island*, 23, 46
- Storrs, Rev. Dr. Richard Salter, 141, 142
- Stoughton, Hon. Edwin W., 134
- Strader, Rev. Dr., 201
- Strickland, William R., Jr., 267
- Strong, George Templeton, Esq., 74
- Stubbs, George Edward, 157
- Stuyvesant, Mr., 51

- Sullivan, Rev. Edward, D.D., 147
 Sumner, Senator Charles, 94
 Sunday School, (the cradle from which
 Calvary Church sprang), 3, 4, 6ff, 13
 Sunday School Building (4th Ave.)
 now Gymnasium, 94, 128, 197, 254
 Sunfish Pond, 11, 33
 Sunday School Society, 98
 Swift, John H., 64
 Systematic Offering (begun), 153, 189,
 204, 222, 233, 242

 Taitt, Rt. Rev. Francis M., 273
 Talbot, Bishop (of Indiana), 110
 Talbot, Bishop (Missionary Diocese of
 the Northwest), 122, 130
 Taliaferro, John, 51
 Tallman, Eunice Wood, 288
 Taylor, Capt. Charles, 23, 50, 74
 Taylor, Mrs. Charles (Elizabeth), 23
 Taylor, John Woodward, 23
 Taylor, William Clarkson, 23
 Taylor, President Zachary, 48
 Tea Divan of Calvary Parish, 205
 Tee To Tum Club, 167
 Thom, Colonel, 63
 Thomas, Rev. William, J. D., 153, 188
 Thompson, Judge, 51
 Thursday Evening Meeting, began (Jan.
 1926), 244, 260, 274, 275
 Tiffany, Mr. and Mrs., 57
 Tiffany, Rev. Dr., 141
 Tiffany & Company, 219
 Tones, Mr. C. A., 287
 Tones, Eleanor (Mrs. Francis), 287
 Tones, Dr. Eleanor, 287
 Tones, Francis, 287
 Tones, Miss Margaret, 162, 287, 289
 Tomkins, Rev. Dr. Floyd Williams, 132,
 162, 171, 172, 197, 198, 248
 Tomkins, Mrs. Floyd Williams (Ann
 Maria Grant Cutter), 171
 Tompkins, Rev. Floyd W., Jr., 171, 220
 Tompkins, Miss Z. Viola (Mrs. William
 G. McKinley), 249
 Towell, Rev. Thomas, 99, 100
 Townsend, Isaac, 57
 Townsend, Martha Rosalie, 287
 Tozer, Bishop, 130

 Treasurers of Calvary Church, Appendix,
 303
 Triglar, Mr., 7, 9, 16
 Trinity Chapel, Staten Island, 4
 Trinity Church, Apalachicola, Florida,
 30
 Trinity Church, Boston, Mass., 82, 127,
 144
 Trinity Church, Geneva, N. Y., 122, 123
 Trinity Church, Marshall, Michigan, 39
 Trinity Church, Newark, New Jersey,
 147
 Trinity Church, New Haven, Conn., 91,
 92
 Trinity Church, New York, 4, 22ff, 23,
 24, 25, 38, 42, 43, 44, 49, 55, 61, 64,
 69, 70, 71, 72, 80, 82, 84, 93, 119,
 153, 162, 205
 Trinity Church, Paris, France, 155
 Trinity Church, Winchester, Tenn., 192
 Trinity College, Hartford, Conn., 49, 92,
 123
 Trowbridge, Rev. Cornelius P., 243, 251
 Trowbridge, Olivia (Hunt—Mrs. Fran-
 cis Lister Hawks), 92
 Tucker, Fanning C., 67
 Tuckerman, Bayard: *The Diary of Philip
 Hone*, 4, 26, 47, 51, 52, 54, 62, 70
 Turner, Herbert B., Esq., 203
 Turner, Rev. Thornton Floyd, 199, 209
 Tuttle, Rt. Rev. Daniel S., 161
 Twitchell, Hanford M., 250, 272
 Tyler, President, 48

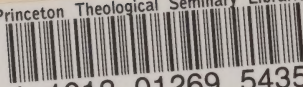
 Underhill, James W., 95, 96, 99, 100,
 105, 106, 114, 115, 127
 Union Place (Square), 1, 5, 29, 36, 45
 Union Theological Seminary, 141
 United Charities Building, New York,
 42
 University Club, New York, 134
 Upton, Francis H., 89

 Van Buren, President Martin, 138
 Vanderbilt, William Kissam, 136
 Vanderbilt, Mrs. William Kissam (Alva
 E. Smith), 136
 Vandewater, Rev. Dr., 162
 Van Horne, Mrs. J. P., 131
 Van Rensselaer, Mrs. J., 94

- Van Rensselaer, J. Rutsen, Jr., Esq., 7, 8, 10, 12, 15, 16
- Van Winkle, Edward K., 272
- Van Winkle, Mrs. Edward K. (Louise Scott), 155
- Van Winkle, E. Kingsland, Jr., 155
- Van Winkle, Margaret K. (Mrs. Albert W. Campbell), 155
- Vestrymen of Calvary Church, Appendix, 300-303
- Vickery, Matilda Jane, 215
- Vinton, Rev. Dr. Alexander, 126
- Virginian-Pilot*, Norfolk, Va., 29
- Wagstaff, David, 290
- Wagstaff, Thomas, 12
- Wainwright, A Memorial Volume (1856)*, 81, 83
- Wainwright, Rev. Jonathan Mayhew, D.D., 47, 51, 79ff, 81, 85; early life, 80, 81, 82, 83; call, 79, 80; declines rectorship of Calvary, 83, 84; later life, 84; chosen Provisional Bishop of New York, 85; death of, 85; works of, 83
- Wainwright, Mrs. Jonathan Mayhew (Amelia Maria Phelps), 82
- Wainwright, Peter, 81
- Wainwright, Mrs. Peter (Elizabeth Mayhew), 81
- Walker, William A., 15, 16
- Walker, Rt. Rev. William David, 117, 128, 129, 141, 170ff, 171, 194, 195, 196, 198; resignation, 170; Bishop of North Dakota, 171; consecration, 171; Bishop of Western New York, 171, 196; death, 171
- Wallace, John, 10
- Ward, Dr., 86
- Wardens of Calvary Church, Appendix, 299-300
- Warren, Rev. E. Walpole, 161
- Warren, Miss Louise, 262, 286
- Warren, Miss Susan, 262, 286
- Warren, Mr. and Mrs. Thomas Robinson (Elizabeth Neilson), 262, 287
- Washburn, Rev. E. A.: *Epochs in Church History*, 127, 140
- Washburn, Rev. Edward Abiel, D.D., 125ff, 128, 129, 130, 131, 132, 133, 135, 136, 137, 139, 141, 147, 165, 167, 172, 180, 230, 254, 285, 286; birth, 126; early life, 125, 126; call, 127; writings, 127, 133, 140; Revision of the Bible, 139, 140; death, 141, 147; tributes to, 141, 142, 143, 144, 145, 146
- Washburn, Mrs. Edward Abiel (Frances H. Lindsly), 127, 139, 143, 144, 146
- Washburn, E. A.: *The Social Law of God: Sermons on the Ten Commandments*, 126, 140
- Washburn, Miss Emelyn, 133, 139
- Washburn, John, 126
- Washburn Memorial Association, 142
- Washington Cathedral (National Cathedral of St. Peter and St. Paul), 151, 173, 176, 188
- Washington, George, 164, 188
- Water Street Mission, 247
- Watson, Charles H., 250
- Watts, John, 35
- Webb, Alexander, 134
- Webb, Helen Lispenard, 290
- Webb, James Watson, 56, 67, 290
- Webster, Daniel, 94, 250
- Weekes, John A., 134
- Weeks, Robert D., 35
- Weir, John F., 71
- Weir, Robert W., 70
- Wendell, Evert Jansen, 286
- Wendell, Jacob, 138, 150
- Wesley, John, 262, 273
- Weyman, Abner N., 57
- Wheeler, Everett, 134
- Whipple, Rt. Rev. Henry B., 130, 144
- Whitaker, Deaconess Claudine, 264
- White, Rt. Rev. William, 92
- White House, The, Washington, D. C., 48
- Whitlock, Bache McEvers, 156, 175, 199, 209, 262, 286
- Whitlock, Mrs. Bache McEvers, 262, 286
- Whittier, John Greenleaf, 144
- Wilberforce, Rt. Rev. Dr. (Bishop of Oxford), 84
- Wilder, Rev. Dr., 154
- Wildes, Rev. Dr., 133
- Wiley, Miss Katherine (Mrs. Frederic C. Lawrence), 249
- Wilkin, John L., 217, 272

- Williams, Rt. Rev. John (Presiding Bishop of the Church), 186, 211
- Williams, Blair S., 203, 231, 272
- Williams, Mrs. Blair S., 280
- Williams, Rev. Dr. Chauncey C., 191
- Williams College, 193
- Williams, Mrs. James Bradley, Jr., 250
- Williams, John S., 232
- Willis, William H., Esq., 134
- Wilson, Woodrow, 193, 250
- Winston, Frederick S., 137
- Wirt, Mr., 94
- Woman's Auxiliary, 132, 233
- Woman's Foreign Missionary Society of Calvary Church, 132
- Woman's Auxiliary of Calvary Parish, 279
- Womble, Miss Alice, 249
- Women's Union of Calvary Parish, 162
- Wood, Fernando, Esq., 134
- Wood, Meredith B., 303
- Workingmen's Club of Calvary Parish, 167
- World Conference on Faith and Order, 265
- World War, 221, 289
- Wright, Francis, 13
- Wright, George William, Esq., 57
- Wright, William W., 95, 96, 99, 100, 127
- Wyman, Mrs. H. D., 131
- Yale College, 58, 287
- Yates, Henry, 151
- Yates, Jane Anna (Mrs. Edward Satterlee), 150, 151
- Year Book of Calvary Church (begun 1881), 140, 141, 180
- York, Archbishop of, 270
- Young Crusaders of Calvary Parish, 166
- Young Ladies' Missionary Society of Calvary Church, 132
- Young Men's Auxiliary Education and Missionary Society, 10
- Zabriskie, Rev. Alexander C., 231, 232
- Zabriskie, George, 152, 155, 175, 191, 199, 202, 214, 220, 224, 227, 231, 232, 233, 234, 235, 236, 239, 240, 241, 252, 253, 255, 260, 264, 265, 266, 285
- Zabriskie, Mrs. George (Sarah Forrest), 175, 202, 260, 265, 285
- Zabriskie, Helen Romeyn, 202, 265, 285, 286
- Zabriskie, Reginald, 202, 286
- Zion Church, New York, 71
- Zion Church, Wappingers Falls, N. Y., 148, 152, 165
- Zuckerman, Rev. J. Harvie A., 248

Princeton Theological Seminary Libraries



1 1012 01269 5435

